B'nai B'rith Magazine

Volume XLI, No. 1 October, 1926

Europe in the Making

By Henry G. Alsberg

From the Notebook of a Déraciné

By Joel Blau

A Prospect of Religious Co-operation

By Edward Chauncey Baldwin

Graduate School of Religion Berkeley

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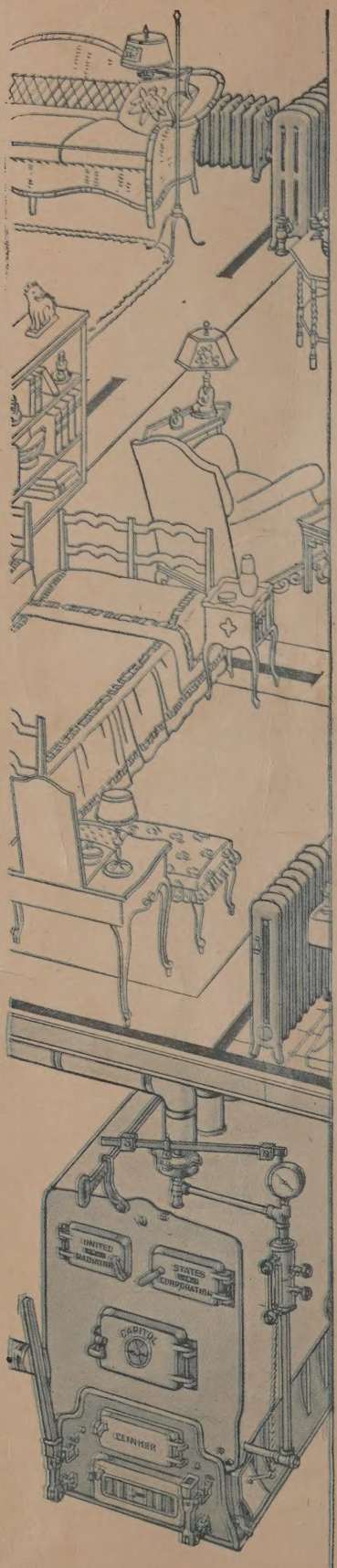

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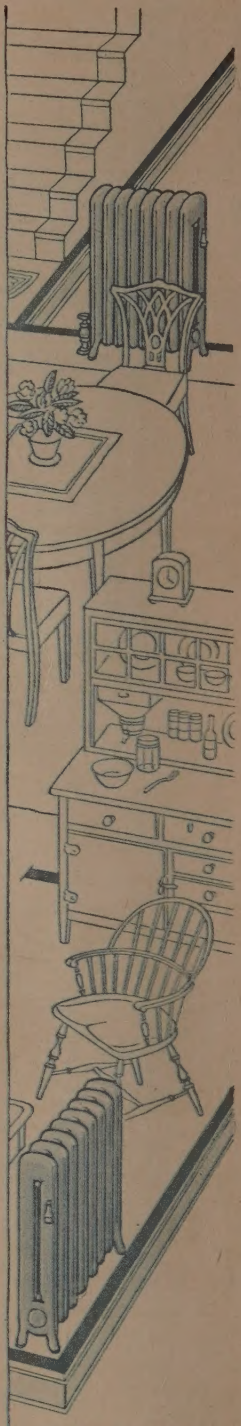

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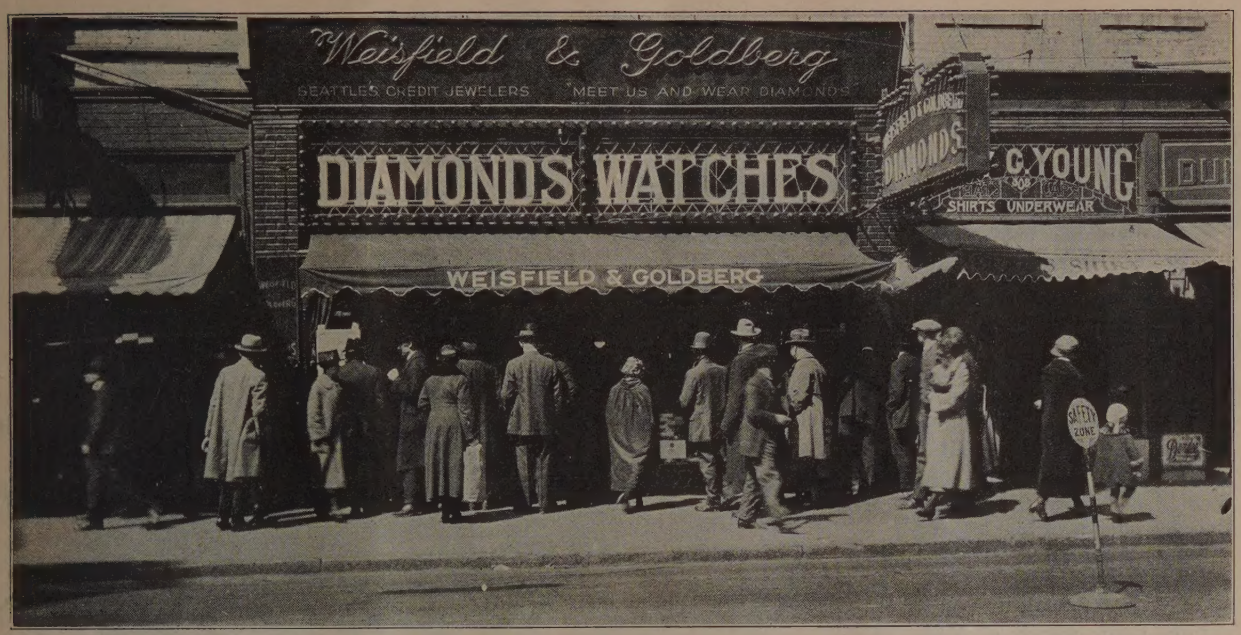

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Our Contributors

¶ JOEL BLAU is a favorite with B'nai B'rith readers. His present article marks his reappearance in this magazine after a lapse that followed his departure from the United States to become the rabbi of a London congregation. He is a contributor to American-Jewish periodicals and the author of "The Wonder of Life." He is well-known as a columnist in the secular press. He formerly was rabbi of Congregation Peni El, New York City.

¶ ISRAEL AUERBACH, a resident of Berlin, is German correspondent for this magazine. He is Secretary of the Academy for Jewish Science in Berlin, and formerly was head of the school of Hilsverein der Deutschen Juden in Constantinople.

¶ HENRY G. ALSBERG is the renowned translator of "The Dybbuk" as it was performed in this country. He was formerly an editorial writer on the New York Evening Post. He also was a European correspondent for American papers and penetrated into Russia during the darkest days following the war.

¶ EDWARD CHAUNCEY BALDWIN is Professor of English Literature at the University of Illinois. He has contributed to various periodicals on topics of Jewish interest and is the author of the book, "Our Modern Debt of Israel."

¶ CLARENCE AXMAN is editor of "The Eastern Underwriter." He has been dramatic critic on the Louisville Herald, a member of the New York Journal staff, news editor of "The Music Trades" and staff interviewer of "Musical America."

¶ A. A. ROBACK is a member of the Department of Psychology at Harvard University. He is the author, editor and translator of a large number of books and articles on a variety of subjects. His text books are widely used in colleges.

¶ SIDNEY WALLACH, a New York college student, is a frequent contributor to American-Jewish journals. He is one of the youngest writers for this magazine.

¶MAX ROBIN'S stories are known to readers of secular magazines as well as of Jewish publications. He is one of the younger group of writers who are fast rising to places of eminence in the literary world.

Jewish Calendar 5687

1926

Rosh Hashonah	Thurs., Sept.	9
	Fri., Sept.	10
Fast of Gedalia	Sun., Sept.	12
Yom Kippur	Sat., Sept.	18
Succoth	Thurs., Sept.	23
	Fri., Sept.	24
Hashana Rabba	Wed., Sept.	29
Shemini Azereth	Thurs., Sept.	30
Simchath Torah	Fri., Oct.	1
*Rosh Chodesh Chesvan	Fri., Oct.	9
Rosh Chodesh Kislev	Sun., Nov.	7
First Day of Chanukah	Wed., Dec.	1
Rosh Chodesh Tebeth	Mon., Dec.	6
Fast of Tebeth	Wed., Dec.	15

1927

Rosh Chodesh Shevat	Tues., Jan.	4
Chamishoh Oser B'Shevat	Tues., Jan.	18
*Rosh Chodesh Adar	Thurs., Feb.	3
*Rosh Chodesh Adar Sheni	Sat., Mar.	5
Fast of Esther	Thurs., Mar.	17
Purim	Fri., Mar.	18
Rosh Chodesh Nissan	Sun., Apr.	3
First Day of Pesach	Sun., Apr.	17
Second Day of Pesach	Mon., Apr.	18
Seventh Day of Pesach	Sat., Apr.	23
Eighth Day of Pesach	Sun., Apr.	24
*Rosh Chodesh Iyar	Tues., May	3
Lag B'Omer	Fri., May	20
Rosh Chodesh Sivan	Wed., June	1

NOTE: Holidays begin in the evening preceding the dates designated.
**Rosh Chodesh also observed the previous day.*

In Our Portfolio

¶ A PERUSAL of our portfolio reveals a treasure of literature which will be given early publication.

¶ DR. JOEL BLAU, whose fascinating work appears in this issue, has written another article, this time under the title "Our Grown-Up World." Indications of the world's maturity, Dr. Blau writes, are "the realism and the humanism of the modern outlook. The realism which readily accepts this world as the true home of man . . . and the humanism which places the chief emphasis upon man . . . and finds in human nature the key to the last solution of the problem of existence."

¶ "ONE EVENING IN MAY" is the title of a new sketch which has been written for us by Max Robin, the young New York writer. Robin's style and his great pity for and understanding of man, has caused him to be likened to Sherwood Anderson.

¶ No OBSERVER'S description of the B'nai B'rith Hillel Foundation can reveal what a powerful influence this agency is in the personal lives of college students, as do the notes from the diary of Leonard Cohen. "A Hillel Foundation Diary," by Mr. Cohen, will be published shortly.

¶ "JEWISH IMAGINATION is as powerful as Jewish tenacity," writes A. L. Sachar in an article called "How Elijah Became the Jewish Patron Saint." "One of the most fascinating products created by the virile Jewish imagination is the personality of Elijah."

Mr. Sachar's work is scheduled for early publication.

¶ THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

¶ Bound volumes of Volume XL of the B'nai B'rith Magazine are available at one dollar each.

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XLI OCTOBER, 1926 NUMBER 1

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

Another Altar for the B'nai B'rith

WE THINK of B'nai B'rith as a great temple with a number of altars.

Here is the altar of its love for the afflicted of Jewry. On this altar it has erected homes for orphans and homes for the aged, and hospitals. To these it has welcomed all the needy and the distressed among the Jewish people of the United States.

This is the oldest of its altars.

* * *

There is the altar dedicated to the service of better understanding and good will between Jew and Gentile. At this altar B'nai B'rith has endeavored to uphold the good name of the Jew and to defend it against its detractors.

* * *

There is the altar of Jewish consciousness dedicated to the pride of the Jew; to the thought that every act of the Jew must reflect to the credit of his people and that he must regard himself as the keeper of the good name of his people; to the Jewish home which must be more than a house in which people of Jewish name live, but a temple devoted to the service of Jewish life, honoring Jewish ceremonial, bringing up conscious Jews to serve Judaism.

* * *

There is the altar dedicated to Jewish leadership. On this altar B'nai B'rith has erected an institution —the Hillel Foundation, organized in a number of colleges, through which the educated Jewish youth is to be held to the faith in his precarious college years and trained for leadership in Jewry to the end that the Jewish people shall never be lacking in strong, intelligent leadership.

* * *

These are Jewish altars. B'nai B'rith comes now to serve humanity at its newest altar. Through the enlargement of the service of its National Tuberculosis Sanatorium at Denver, B'nai B'rith hopes in time to be able to bring tidings of great joy to the afflicted of mankind.

There doctors labor, not only to heal those who come under their hands, but to learn more of the nature of the disease and to conquer it for all humanity.

* * *

Yet it may not be that they will ever be enabled to say, "We have a cure for the disease."

But each day they study and each day they learn more concerning the disease and each day they place a new portion of their learning upon the altar for humanity to partake. Thus they add to the knowledge that in good time will rise as a rampart defending mankind against its greatest scourge.

* * *

Such are the altars of B'nai B'rith. It will be seen that among them is no altar at which a man may serve himself, except as by serving Jewry and Judaism he serves also his own good.

There is no altar for him who seeks personal aggrandizement, such as the advancement of his business interests, or political fortunes or his personal popularity.

41552 V.41 1926/27

It Is Simchas Torah Eve

MEMORY'S ear hears the tinkling of the tiny bells which adorned the crown of the Sefer Torah, as in joy, it was carried round the little synagog of the writer's boyhood days. It is Simchas Torah Eve. The Synagog is full. The little bells ring, but their music is almost lost in the louder melody of men, women and children. A mighty chorus joins in songs of triumph. Women and children in the gallery add to the raillery by dropping confections on the head dress of the men below. If the men are not dancing, their rhythmic steps are next to it. Why all this hilarity? Has a victory been won in battle on land, or at sea? What King's birthday is this? What contrivance to make easier man's triumphs over fellow man, is being celebrated?

None of these. This jubilee is the manner in which the Jews of old—and some of them today—give thanks for the gift of the law which was made to their ancestors thirty odd centuries ago. Strange cause for jubilation, is it not? What people other than the Jew has ever made so much ado about the law? And stranger still, when it is recalled that the possession of the law has been the cause of all their trials and tribulations. If they had only yielded possession of the law, their troubles would have ended—so also would their cares have ended. But they would not yield, nay rather in their travail, sore and frequent, they broke their sobs with: *"Unless Thy law had been my delight, I would have been lost in my affliction."* They suffer, but wistfully looking at the Sefer Torah, they wipe away their tears and visioning a better day, they say: *"Great peace have they that love Thy law and there is no stumbling for them";* and so this peculiar people are still—at least some of them are—rejoicing with ceremonies one day each year that they were given in trust for all mankind, the Law, which they believe is *"a tree of life to all who lay hold of it; all its ways are ways of pleasantness and all its paths are peace."*

Memory's ear hears the tinkling of the tiny bells for Simchas Torah has just been with us on its annual visit.

* * *

The Trouble of the Parisian Jew

THE Parisian Jew feels embarrassed. To Paris there have come in recent years large numbers of Yiddish-speaking immigrants. Their ways are not the ways of the Parisian Jew. They have even a press of their own. The Parisian Jew is somewhat ashamed of them. "L'Universe Israelite," the organ of French Jewry, recently made complaint. These immigrants, it said, give offense.

So the Yiddish daily paper, the "Pariser Haint," asked in what respect these Yiddish-speaking Jews have been giving offense. Is it that they are drunkards? Is it that they are apaches? Is it that they are faithful to their religion and observe the Sabbath by keeping their stores closed while other Jews know not the Sabbath?

But the Parisian Jews should not be impatient. In time these foreign Jews will become Parisians, also. And in the next generation some of them will be ashamed of their Jewishness and will Gallicize their names so they may sound less Jewish; and their children will not know the Sabbath and the synagogue will see them only on Yom Kippur; and they in their time will be offended by the Jewish ways of new immigrants.

So it goes.

The Continuity of Jewish Life

ON October 14, 1663, Samuel Pepys, the renowned diarist, visited a synagogue with his wife and recorded the occasion thus in his diary:

"After dinner my wife and I, by Mr. Rawlinson's conduct, went to the Jewish synagogue: where the men and boys in their veils, and the women behind a lattice out of sight; and some things stand up which I believe is their Law, in a press, to which all coming do bow; and in the putting on their veils they do say something, to which others that hear the priest do cry, Amen, and the party do kiss his veil. Their service all in a singing way, and in Hebrew. And anon their Laws that they take out of the press are carried by several men, and they do relieve one another: And whether it is that every one desires to have the carrying of it, thus they carried it round about the room while such a service is singing. And in the end they had a prayer for the king in which they pronounced his name in Portugal; but the prayer, like the rest, in Hebrew."

Two hundred and sixty-three years have passed since Pepys visited the London synagogue and still the scrolls of the Law stand up in the Ark as they did on that October day in 1663; and those coming before the Ark of Law still bow as before majesty; and men still vie with one another for the privilege of holding the Scrolls.

We read of Roumanian Hackenkreuzler placing upon their banners the slogan, "The Jew Must Be Destroyed." Fools who assault the eternal.

* * *

A Reminiscence of the Old America

SOMETHING of the old idealistic America that boasted of being the refuge of the oppressed was revived a few weeks ago in Washington in the case of a Jewish mother and her three daughters, immigrants.

On the ground of illiteracy they were ordered deported at first, but now, on the ground that they were refugees fleeing from religious persecution in the Ukraine, they have been permitted to remain by the Department of Labor.

But it was only after action in court had been taken that the department came to a decision so becoming to the old ideals of America.

* * *

A Statue to a Jew in the City of Vienna

THE City Council of Vienna has voted to erect a statue in the city park to the late Jewish philosopher, Josef Popper-Lynkeus, who wrote not only philosophic works, but also books of science dealing with engineering, electricity and flying.

Among his works is one entitled "The Right to Live and the Right to Die." The right to live is not yet granted to his people in large areas of Eastern Europe; the right to die is generally acknowledged, and death even has been sought as a privilege by many of the distressed.

Death relieves the body of hunger; death heals the wounds; death levels the power of the oppressor to the dust where the victim lies also.

So in Eastern Europe death has become not only a welcome visitor, but has been courted by many among a people long notable for their love of life for themselves and in others.

A Jew in a Place of Eminence

"SAD is the sight of the Jew in an eminent place," sighed one of our pessimists. "In his place of eminence he thinks he sits high above the God of Israel and scorns him."

A more enheartening picture was that presented by an eminent Jew of the United States on Rosh Hashonah—Judge Julian W. Mack of the Federal Court. Because it was Rosh Hashonah he adjourned the trial of the celebrated Daugherty case over which he was presiding. The day found him with his co-religionists in the temple. Thus the Jew in an eminent place exalted even this eminence.

Nor is his example unique among men highly placed. Reports indicate that there are many others who do not think they "sit high above the God of Israel," among them Ludwig Schatz, the noted actor of the American stage, who suspended his performance on Rosh Hashonah eve in order that he might attend services.

* * *

If We Were the Enslavers of Mankind

A CONVENTION of anti-Semites recently in session in Denmark denounced Jews, saying they had accomplished the economic enslavement of the peoples of Europe.

The dispatches that carry this news bring also reports of new horrors of suffering that winter will inflict on the Jews in Eastern Europe.

And so we are moved to say: "Suppose we had the awful power that is ascribed to us. A power that can enslave other peoples surely could prevent the enslavement of its own or lift from them the crushing stones of bigotry and hate.

"But our voice of protest is unheeded in the world, even as the distressful cries of the afflicted fall on the deaf ears of their oppressors. But why should we complain if our voice is unheeded? For 2,000 years the voice of their prophet, preaching peace and good will to all men, has been unheeded by multitudes of those who profess him on their lips."

* * *

A Suicide in the City of Warsaw

A DISPATCH of the Jewish Telegraphic Agency reads as follows:

"Warsaw—A tragedy in a Jewish family has caused a considerable stir here. Miss Sara Bernholz committed suicide yesterday by jumping from a fourth story window. She was the grand-daughter of Rabbi Solomon Gesundheit, famous Warsaw rabbi and author of the 'Chemdath Shlomo.'

"The cause of her act was said to be the distressed circumstances of her parents, who were threatened with eviction from their home."

"Tired of giving?" inquires the poster of the United Jewish Campaign.

"Ah, my friend," says the old woman in the picture, "you don't know what it means to be tired."

It is the weariness of hopeless hunger, the weariness of waiting for a better time, the weariness with life itself.

What Is a Jew and Why Are We Jews?

THE superintendent of the Roslyn, Washington, public schools, L. E. Forbes, in a letter printed in last month's issue of this magazine, asked, "What Is a Jew?" He pointed out that if his people only knew Jews better, they would understand them better.

"We find it hard to hate or to scorn those people we really, truly know," he wrote. "What is a Jew? How many Jews will help answer that question? Would it not benefit the Jew to let the rest of the world know what he is?"

And in order that the Jew may know himself and make himself understood to his neighbors, the B'nai B'rith, through its Wider Scope Committee, has compiled and published, under the editorship of Professor Samuel S. Cohon, a manual which is, in fact, a Jewish encyclopedia of pocket size. The Jew, his institutions, his religion, his holidays, his home life, his literature, his statistics, his history, his problems, are treated briefly but completely. This pocket encyclopedia will be available free to every member of the Order and for a nominal price to others.

* * *

The Enthusiasm of a Meshumed

IT IS related that once a sheep wished to become a wolf. It put on the skin of a wolf, roared louder than any wolf, and pretended to be even more ravenous than any wolf in the forest. Thus the sheep sought to gain good standing among the wolves, for always in back of its head was the thought, "After all, I am only a sheep. Therefore, I must appear to be a most enthusiastic wolf."

Such was the enthusiasm of Jerzy Orenstein of Poland, who, from Jew became the most vicious of anti-Semites. No slander against his people was too vile for him to give it currency in press and speech. He played the wolf so well that in time the anti-Semitic pack promoted him to leadership and to a place in the Ministry of the Interior of Poland. In this position he delighted to increase the difficulties that beset the Jew in Poland.

Now the pack has turned on him and driven him from his high place. We may say of him what the rabbi said of one who was like him: "Pity him. He was a weakling among men and he fed his vanity by becoming a hero among beasts."

* * *

And Here Is Still Another Altar

WE spoke of the altars of B'nai B'rith in the first of these comments. Since that was written, B'nai B'rith has erected an altar of service in Florida whither B'nai B'rith hastened with aid on the day after the disaster. A report of this service is rendered on another page.

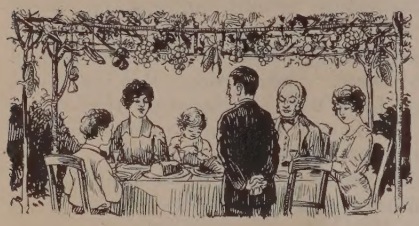
* * *

A Beloved Man of Israel Passes

HE was Louis Grossmann, the successor of the late Rabbi Isaac M. Wise in the pulpit of Bene Yeshurun, Cincinnati. A man who was a scholar but, better still, beloved of many. A meek man who did not seek the shining places where men blow their own trumpets. With humility he went about, serving his faith.

A Cross-Section of Jewish Life

Religion



THE Union of Orthodox Jewish Congregations of America this year put on sale a new form of collapsible Succah which can be erected in an hour.

* * *

SYNAGOGUES and Jewish religious teaching will not be prohibited in the Jewish colonies in Russia. This was the promise made by M. Smidovitch, Soviet official, to Jacob Billikopf, of Philadelphia, who recently visited Russia on behalf of the Joint Distribution Committee.

"The Government will give no money for the maintenance of the synagogues, but the colonists are free at their own expense to build and maintain synagogues," Smidovitch said.

* * *

ARTHUR LAWRENCE REINHART, of Chicago, has been appointed Assistant Executive Secretary for organization and extension of the National Federation of Temple Brotherhoods. His headquarters will be in Cincinnati in the offices of the Union of American Hebrew Congregations, with which the Federation is affiliated.

* * *

DURING the High Holy Days, the National Council of Jewish Women arranged with the Radio Corporation of America and with Dr. Nathan Krass to broadcast services of Temple Emanu-El, New York City, to Jewish farmers and their families. Thus persons who live many miles from a Jewish community were enabled in effect to attend religious worship.

* * *

IN a Rosh Hashonah greeting to the Jews of the country, expressed through the "Jewish Advocate," of Boston, President Coolidge said: "The people of the Jewish race have been of immeasurable advantage to us in our form of government. They have brought to our people a spirit that can well be emulated by us all."

A RETURN to the orthodox tradition of blowing a ram's horn, instead of a brass trumpet, was observed in Har Sinai Congregation, Baltimore, on Rosh Hashonah. Dr. Edward Israel is rabbi of the congregation.

* * *

"TRUE Americanism does not tolerate anything so un-American and unpatriotic as intolerance of any race or any religion," said Governor Alfred E. Smith, of New York, in his Rosh Hashonah message to the Jews of the state.

"I hope that the Jewish prayer will join with my prayer that our Universal Father help us all to strengthen the time-honored American principles of toleration and religious freedom."

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IN a message intended for reading on Yom Kippur in each of the 200 congregations belonging to the Union of Orthodox Jewish Congregations of America, Rabbi Herbert S. Goldstein, president of the organization, censured those Jews who depart from Orthodox traditions in their religious observance. He blamed the prevalence of lawlessness on "sugar-coated" religion.

* * *

Social Welfare

ONE of the most important Jewish gatherings in the history of America met at Chicago October 9th and 10th under the joint auspices of the United Jewish Campaign and the Joint Distribution Committee to definitely determine a procedure in the relief of European Jewry.

David A. Brown, National Chairman of the Campaign, rendered a complete report of the more than 1500 individual campaigns which have been conducted in various sections of the United States and Canada. Reports also were received from state chairmen and treasurers of the campaign.

Five hundred additional drives which are yet to be conducted were discussed with a view to surmounting the difficulties which might stand in the way of their success.

Felix M. Warburg, Chairman of the Joint Distribution Committee, surveyed the work of the Committee in Europe during the past 18 months. Louis Marshall presented a review of the conditions that made necessary the raising of the original quota from $15,000,000 to $25,000,000.

In attendance also were Dr. Joseph A. Rosen, director of relief work in Russia during the past five years, Ezekial Grower, his associate, and Dr. Bernhard Kahn, of Berlin, European director for the Joint Distribution Committee.

Reports were received from a number of outstanding men and women who had volunteered to visit Poland, Roumania, Bessarabia, Latvia, Lithuania and Russia. They were James N. Rosenberg, Herbert H. Lehman, Dr. Cyrus Adler, Dr. Maurice B. Hexter, Jacob Billikopf, Dr. Henry Moskowitz, Mrs. Rebecca Kohut, Dr. Ludwig B. Bernstein, Irma May, Hortense Breckler, Dr. J. W. Newman and Frank Connes.

* * *

THE Training School for Jewish Social Work, a graduate school, held its first graduation exercises September 15th. The school was established a year ago by the National Conference of Jewish Social Service to supply the need for trained social workers.

The principal speaker was Dr. Lee K. Frankel. Other speakers were Louis E. Kirstein, president of the school; Felix M. Warburg, Dr. Solomon Lowenstein, Porter R. Lee, Maurice J. Karpf, director of the school, and Dr. Boris D. Bogen.

The class included 11 students from all parts of the country.

"The next twenty-five years will see a new phase in Jewish social work," Dr. Frankel said. With immigration restrictions continuing, and with industrial conditions good, conceptions of social service will have to be changed, so that "the social worker, with his training and equipment, will be called upon as a lay worker in the synagogue and theological seminaries," Dr. Frankel added.

REFUGEES from religious persecution may be exempt from the literacy test upon entering the United States, the U. S. Supreme Court has decided in the case of Mrs. Szejwa Waldman and her three daughters, survivors of the Ukrainian pogroms, who came to the United States in 1922.

Mrs. Waldman, who lives in Providence, R. I., failed to pass the literacy test, but upon application by the Secretary of Labor, the Supreme Court decided that the issue was whether or not she was a fugitive from religious persecution. The Secretary investigated Mrs. Waldman's claim that she had fled the pogroms, and she and her daughters were admitted.

* * *

THE Hebrew Sheltering and Immigrant Aid Society of America has notified foreign rabbis living in the United States that under the law, the privilege granted to rabbis to bring their families from Europe outside the quota, will terminate July 1, 1927.

HIAS warns that rabbis having wives, and children under 18, living in Europe, should take immediate steps to bring them here.

* * *

Education

A JEWISH Exhibit in the Palace of Education at the Sesqui-centennial Exposition, Philadelphia, quite exhaustively sets forth the value of Jewish religious institutions in the upbuilding of America and of the contribution of Jews to early American development.

The exhibit contains valuable photographs, panels, manuscripts, religious art objects and statistical posters, the latter of which reveal that more than half of the Jews of America are affiliated with one of 108 national Jewish organizations.

* * *

A CONGRESS of Lithuanian Jews to discuss the problems of Hebrew and Jewish culture was held in Kovno, September 26. It was brought out that Hebrew is the language of instruction in 80 per cent of the Jewish schools in Lithuania.

THAT the spirit of responsibility towards his neighbor, his state and his country, is a characteristic deeply rooted in the soul of the Jew, will be revealed in the biographies appearing in "Who's Who in American Jewry," the publishers state.

Several chapters of the book tell of varied humanitarian labors undertaken by individuals. These efforts include the distribution of free, Pasteurized milk, which saved many lives in New York City, and the establishment of negro schools.

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JEWISH students numbered 184 among New York high school pupils who were awarded New York State scholarships by the State Board of Regents. The scholarship entitles the holder to $100 a year during each of his four years at college.

* * *

THE 1926 edition of the Hebrew Union College Annual recently has made its appearance. It contains numerous articles of wide Jewish appeal, interesting to laymen as well as scholars.

The Board of Editors includes Rabbi David Philipson, Rabbi H. G. Enelow, Dr. Jacob Z. Lauterbach, Dr. Jacob Mann, Dr. Julian Morgenstern and Rabbi William Rosenau.

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IF $10,000 is not raised very soon, the Normal School at Addis-Abeba, in Abyssinia, which trains leaders and teachers for the Falashas, the neglected Jews of that county, will have to close. This is contained in an appeal sent out by the American Pro-Falasha Committee to Jewish organizations, congregations, rabbis and other individuals.

Large appeals conducted in the United States during the past two years have curtailed the income of the Pro-Falasha Committee, it is explained.

* * *

JEWISH education in Europe is in a serious condition as a result of the economic crisis, Dr. Cyrus Adler, president of the Jewish Theological Seminary of America and Dropsie College, said on his return from Europe recently.

Assistance of the Joint Distribution Committee for Yeshivas and Chedarim must continue for many years, he said.

* * *

TWENTY-SEVEN students in as many universities received prizes in an oratorical contest on subjects of Jewish interest conducted by the Department of Synagog and School Extension of the Union of American Hebrew Congregations. The winners were announced last month.

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Foreign

A JEWISH farm colony bearing the name of Israel Zangwill will be established in Russia, it is reported by Dr. D. Jochelman, chairman of the United Relief Organization of Great Britain.

* * *

REGARDED as a move to encourage proselytization among Jews, is a modification of the numerus clausus provision recently issued by Count Klebelsberg, Hungarian Minister of Education. The new ordinance specifies that the numerus clausus, which limits the number of Jewish students who may enter universities, is not applicable to Jews who accept Christianity.

* * *

"JEWISH colonization in Russia has no opponents among Russian Zionists," said Jacob Billikopf, Executive Director of the Federation of Jewish Charities of Philadelphia, upon his return from a survey of Russia.

* * *

A STAND in opposition to anti-Semitism was taken by the International Peace Conference in session at Geneva last month.

* * *

THE trial of Sholom Schwartzbard, who killed Semion Petlura in revenge for the pogroms in the Ukraine during the Petlura regime, will not be held until December, a dispatch from Paris states.

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A BIBLE, alleged to be 1,000 years old, has been found in an ancient wall in the synagogue in Bukhara, Russia. Other valuable documents were found, it is claimed.

* * *

HAKOAH, the all-Jewish soccer team of Vienna, will return to the United States in January, it is announced.

A Symphony of Service

The Independent Order of B'nai B'rith Dedicates a New $500,000 Infirmary at the National Jewish Hospital in Denver

HISTORY moves in cycles, and B'nai B'rith history of the past month has followed this law. For, just as twenty-seven years ago the B'nai B'rith opened the doors of the first building of the National Jewish Hospital at Denver to the hundreds of sufferers from tuberculosis who were so desperately in need of the hospital's service, so on the eve of the New Year, 5867, September 2, 1926, the Order dedicated a great power-house of health, the B'nai B'rith Infirmary Building of the National Jewish Hospital. Today, the doors of the Infirmary are open, welcoming those who, suffering from the blight of tuberculosis, have been in despair.

"THE INDEPENDENT ORDER OF B'NAI B'RITH, DISTRICTS TWO AND SIX, DEDICATES THIS BUILDING TO THE CONSERVATION OF HUMAN LIFE."

So reads the inscription on the cornerstone of this most recent contribution of the Order to humanity. Standing within the shadow of the snow-capped Rockies, the B'nai B'rith Infirmary Building, majestic in its architectural simplicity, is undoubtedly the finest structure of its kind in the country. Within it has been embodied every facility for the care and comfort of the patients who will find in its restful quiet, new health and hope.

The opening of the magnificent $500,000 Infirmary during the week immediately preceding Rosh Hashonah was both inspirational and symbolic. For not only is the B'nai B'rith Infirmary the enduring evidence of that spirit of service to which Jews everywhere dedicate themselves on Rosh Hashonah, but, as each recurring New Year brings a renewal of faith, so through the years will the B'nai B'rith Infirmary give to those whom it will serve, renewed strength.

Already the words carved into the cornerstone are finding fulfillment, and the message of hope and courage proclaimed upon the lifeless granite is being translated into life itself.

Left: New Tuberculosis Infirmary, built by Districts 2 and 6, I. O. B. B. The hospital has been equipped by Districts 4 and 7 which are now conducting a campaign for funds to defray the debt incurred.

Below: Aeroplane view of the National Jewish Hospital at Denver. The Hospital was established by B'nai B'rith in 1899.

Back of the Infirmary Building, as in the case of every note-worthy achievement, is a story of suffering, of sacrifice and of devotion. Through the years which followed the opening of the National Jewish Hospital in 1899, the great health-giving service of this pioneer institution had gone steadily forward, reaching Jew and non-Jew alike; from one building with accommodations for forty patients it had grown until, in 1923, it numbered twelve buildings with facilities for one hundred and eighty-five. All types of tuberculous patients were cared for, and all without cost; in 1919 the Research Department—a distinctive departure in national Jewish philanthropy — was added; a special service (conducted in the Hofheimer Preventorium) for children predisposed to tuberculosis was instituted two years later; the hospital changed with changing conditions in all ways but one. The one lack was the provision of additional facilities for adult patients.

In 1923 more than one hundred applicants were on the waiting list of the National Jewish Hospital. Theirs was the tragic fate of waiting weary months before they could be admitted to the hospital. They were caught in the vicious circle of this unavoidable and inevitable delay; for the longer they were compelled to wait for admission to the National Jewish Hospital, the

worse their condition became, and the longer would be their stay at the hospital.

The need for an Infirmary Building with most modern facilities for the care of bed patients was imperative. Districts Two and Six, I. O. B. B., took upon themselves the sacred privilege of making the first answer to the heart-breaking call. District Grand Lodge No. 2 at its 1923 meeting undertook to raise $200,000 to be used toward the erection of an Infirmary Building. District Grand Lodge No. 6 in the same year voted to raise $150,000. Under the leadership of Edwin J. Schanfarber, Columbus, Ohio, for District No. 2, and Harry H. Lapidus, Omaha, Nebraska, for District No. 6, the men and women of these two districts, comprising sixteen Central-Western states, raised $350,000.

District No. 4 at its 1925 meeting voted to raise $75,000 for equipment for the Infirmary, and under the leadership of Richard E. Gutstadt, of San Francisco, and the General Committee of the District, is now at work. District No. 7 at its 1926 meeting endorsed a resolution to assist in raising $75,000 to pay for auxiliary units of the Infirmary.

Thus this half-million dollar gift will, when all the funds are raised, have been presented to humanity by the B'nai B'rith.

The cornerstone for the Infirmary was laid October 18, 1925. Ten and a half months later it was ready for opening, and on Dedication Day was in complete operation. The Dedication exercises were most impressive and were participated in by the entire community of Denver as well as many out-of-town visitors. Addresses were made by leading Denver ministers of various denominations, by Mayor Stapleton, William B. Woolner, President of the Hospital, Dr. William S. Friedman, founder and Vice-President of the Hospital, and David E. Harlem, Chairman of the Building and Grounds Committee.

A special feature of the dedication was the unveiling of the bronze tablets which have been erected in the foyer of the Infirmary, honoring Edwin J. Schanfarber and Harry H. Lapidus; and the marble tablets on which are inscribed the names of the leaders in the campaigns in Districts No. 2 and 6. Responses were made by Messrs. Schanfarber and Lapidus. Henry Monsky of Omaha, Nebraska, member of the Executive Committee of the Order, presided at the Dedication Banquet, where talks were made by Julius M. Kahn, President of District No. 6; Leopold Strauss, President of District No. 7; Maurice Rapheld and Richard E. Gutstadt, President and Secretary, respectively, of District No. 4; Joseph Herbach, Secretary of District No. 3 and other B'nai B'rith leaders. Numerous messages of felicitation were received from friends of the hospital including hundreds of B'nai B'rith Lodges throughout the country.

At the hospital business meeting held the day following the dedication, it was pointed out that the operation of the B'nai B'rith Infirmary Building will increase the expenditures of the hospital about $75,000 annually, and plans were discussed to raise this additional maintenance fund. A mortgage of $150,000 was ordered placed upon the Infirmary Building pending the completion of the fund raising efforts in Districts 4 and 7.

The center entrance of the Infirmary has over the doorway, in bronze letters, the words "B'nai B'rith Building." On either side of the entrance, cut into terra cotta, is the symbol of the Order, and of the perpetuation of Jewish life—the Menorah.

On the first floor are the medical officers, dental, nose and throat rooms and examination rooms. Male patients are cared for on this floor. Each patient has a private room with adjoining sun-porch. Two beautiful solaria on this floor provide quiet recreation for these patients. The second floor has facilities for male patients who are far advanced cases, requiring absolute privacy and complete rest. Patients on this floor have private rooms with individual porches. Two solaria similar to those on the first floor have also been provided. On this floor is the operating suite and quarters for resident physicians.

The third floor is devoted exclusively to women patients and the construction follows the same general line as for the men patients. Isolation rooms for special cases are found on this floor. The X-Ray and laboratory work are done on the fourth floor. Here, too, are the spacious sun treatment decks where heliotherapy is given to the adult patients.

Special features of the building are the hydrotherapy equipment, diet kitchen and dining room on each floor, running water in every room and radio installation at each bed which will bring the outside world to the shut-ins. Connecting the Infirmary Building with the main kitchen and the power plant is a 750-foot tunnel, which is also connected with the children's building. This tunnel makes it possible for the ambulant patients and the children to go to the Infirmary Building for X-Ray work, dental attention and other medical service without crossing the boulevard which divides the Infirmary Building from the other buildings of the hospital, and also insures efficiency in the heating and service of food to the patients in the Infirmary. The Infirmary Building contains approximately one hundred rooms.

Thus has this great labor of love by the B'nai B'rith given the National Jewish Hospital every instrumentality known to the medical world for the treatment of far-advanced cases of tuberculosis. Not only has the Infirmary increased medical facilities at the hospital but it will also enable the Research Department to extend the scope of its work. The B'nai B'rith Infirmary will be administered under the same policy that the National Jewish Hospital has followed since its inception twenty-seven years ago. The motto of the hospital and its guiding philosophy has been, "None may enter who can pay—none may pay who enter," and will so continue.

No description of the buildings, grounds or the equipment of the National Jewish Hospital can give an adequate picture of its work. You must see the men, women and children —over 5,200 of them—who have received the benefit of its service; you must see back of them thousands more, the members of their families, their dear ones, to whom has been vouchsafed the blessed gift of health, and in whose lives grim tragedies have been averted, before you can fully appreciate the enduring service of the hospital.

Someone has likened the work of the National Jewish Hospital to a great symphony—a SYMPHONY OF SERVICE. And it is truly that. You hear strains of the mighty harmony in the gay laughter of the children of the Hofheimer Preventorium of the hospital, children who, predisposed to tuberculosis, had faced a life of misery and despair.

You hear the strains of the symphony in the prayers of the men and women now in the hospital—you read its notes in the letters that come to the hospital weekly from former patients who are back again with their dear ones. You catch its over-tones in the voice of the mother who at the dedication exercises said, "Thanks to God and this wonderful institution, I can again clasp my children in my arms and hug them close to my heart."

Thinking Aloud

By Urva Porah

URVA PORAH seemingly has been passing much time in synagogues and temples during the past month.

He delighted in the singing in the temple, but, seemingly, had some misgivings as to the singers. We invite readers, especially the rabbis of temples, to make comment on the suggestion that perhaps non-Jewish choir singers are not precisely the persons to ask for forgiveness for Israel.

I WENT to the temple on Yom Kippur eve. And I heard the non-Jewish choir girls sing: "May forgiveness be granted unto all the congregation of Israel and unto the stranger that sojourneth among them, for all the people have sinned unwittingly."

And I was comforted and said, "How beautiful are the voices of these girls, pleading that I and all the house of Israel be forgiven."

But my neighbor says: "It is sad that we must hire strangers to plead for our forgiveness."

* * *

I SEE a new synagog being built. Each stone block is precisely in its place, supporting the other blocks. Together they form a beautiful unity.

And so I say: "Can this be truly a house of Israel? If this is a house of Israel the blocks should rise up and refuse to support one another.

"They should protest, saying, 'We will have nothing to do with these, our fellow-blocks. We have nothing in common with them.' "

And so, protesting and quarreling, the blocks would fall away from one another, causing the house of Israel to collapse.

But this house stands up.

Can it be truly a house of Israel?

* * *

BEFORE this synagog stand four great columns, holding up the structure. They stand firmly in their places. None of them attempts to gain a position of advantage in order to be more prominent than the others.

I say to them: "You seek no advantage for yourselves."

And they answer: "Our business is only to support the house of Israel. Could we support it well if any of us should seek personal glory or attempt to appear more prominent than the others? It isn't we that matter so much as the house of Israel, which we must support."

* * *

A JEWISH boxer came to me and said: "I have a fight on for the night of Rosh Hashonah. I didn't know that night was Rosh Hashonah when I made the engagement. I don't mind it so much myself but my people don't like it, and my mother cries. So I called off the fight and they call me yellow."

I said to him: "But it takes more courage to be a Jew than a boxer. To suffer humiliation and still be a Jew; to suffer persecution and still be a Jew; to suffer hunger and still be a Jew; to be a Jew even unto death—ah, my dear fellow, that has been the courage of the Jew."

The boxer said: "That is in Europe."

I answered him: "To prosper in America but remain the faithful Jew; to be tempted by social prestige and still be the loyal Jew; to have one's eyes on the heights where Jews aren't wanted and still be the zealous Jew—some of us haven't the courage."

* * *

THE quiet of a national holiday descended upon New York on September 19th, I am told.

Business was at a standstill.

The subways were quite comfortable.

Streets uptown and downtown had the air of Sunday.

New York was observing Yom Kippur.

"Yom Kippur Jews—most of them," the cynic sneered.

Now it is related there was a young man who suffered from forgetfulness. He forgot his home and his people and who he was. He went into the world, but once a year he returned and stayed a day and then went on, again forgetting. His people rejoiced, feeling that as long as he remembered them only one day, he would never be lost to them.

"Rejoice then," I said to the cynic, "for the forgetful Jew who comes home even only for a day. He is not lost."

* * *

I READ of a temple that is offering to the Jewry of its city, courses in salesmanship and advertising and commercial law.

Does the Jew need to be made a better business man or a better Jew? Does the Jew need to be taught to make a business success or rather to be taught to make a Jewish life?

* * *

THE shochet used to come to our house on Friday morning to kill a chicken for which he was paid three cents. Before the holidays people were generous with him and gave him a nickel for killing a chicken, letting him keep the change. They felt a great pity. This was more than 30 years ago.

In time, the old shochet passed to his reward and may he have been amply recompensed for all he missed on earth, and may he stand close to the Throne, for on earth he always came by the back-door, being the meekest of men.

But his son or his grandson demands his reward on the earth. In New York he has formed a union and lately he has been demanding $60 a week from the butchers. He lives in a better house than his father did but it grieves him that his children won't stay home, preferring jazz and the movies. And he contemplates his prosperity and his children and wonders where the gain is. He has more comfort and more to eat than his father who killed a chicken for three cents, but the children go away from Juedischkeit.

So also wonders the thoughtful portion of prosperous Israel in America when it contemplates its prosperity and its children.

* * *

IN the society columns of Jewish papers we shall soon read announcements of Halloween parties in Jewry. Mrs. Feitelbaum is giving a card party on this night of All Saints and her friends are doing likewise. And it is good to read of Jewry having a good time.

But one would prefer to read also, occasionally, that Mrs. Feitelbaum is giving a party in honor of Purim or is celebrating Chanuka in an appropriate manner.

I would like to read such an announcement as this: "Mrs. Feitelbaum is having a merry Chanuka party at her home this week, including a dinner, preceding which Mr. Feitelbaum will perform the ceremony of the candle-lighting. There will be music appropriate to the occasion and also games and story-telling of Jewish nature. The Feitelbaums are noted in their circle for their delightful observance of the Jewish festal days."

Europe in the Making

By Henry G. Alsberg

TO DISCUSS the present European situation and make any deductions that may not be contradicted by the events of the day after tomorrow seems somewhat of a large order. All of us who were correspondents in Europe in the stormy times immediately after the armistice learned the valuable lesson that it was well to buttress our dispatches with the qualifying words, "apparently," "unless," "it seems likely," "a certain section of public opinion believes," or similar loophole phrases. Naturally, Europe has quieted down since those early days, when men as profound as Keynes lost their heads and felt impelled to prophecy the downfall of civilization if the Versailles Treaty went into effect. Keynes himself soon after confessed that he had been too hasty, and that the "economic consequences" of the Versailles Treaty had not turned out to be even approximately what he had feared. The recuperative power of man and his determination to live and garner in whatever happiness can be collected, even under impossible systems, have proved to be such as to give those early prophets of gloom, and among them must be numbered the writer of these lines, the lie.

Strictly speaking, however, the period of violent excursions and alarms, of world revolution, seems—and I say "seems" and not "is"—to have passed.

From the Jewish point of view, this is a most important and welcome manifestation. A Europe, politically at peace with itself, and economically sound, means peace and prosperity for its Jews. The Jews are the barometer of Europe. Calamity, war, pestilence, famine, revolution, economic deterioration, inevitably find expression in anti-Semitism, discrimination, boycott, violence, pogroms and massacres.

On the other hand, fair weather for the world is indicated by the mid-Victorian practice of liberal treatment for the Jews, equality, political and social, and by fraternization with the Gentiles. Let us hope that a rehabilitated Europe will bring also a more liveable Golus, and as a matter of fact, the recovery of Europe is bringing with it exactly that result.

The frequent disturbances that still shake the European landscape, are largely localized. The "big three," England, France and Germany, are steadily making for stability, and Belgium, Holland, Austria and the Scandinavian countries travel with them, while there are the doubtful nations, which, like Hungary and Jugo-Slavia and Roumania and some of the Baltic republics, may only appear to have become extinct volcanoes. Soviet Russia, despite what the Bolshephœbs may still say, is one of the stabilizing factors. It is Italy, Poland, Bulgaria and Greece which constantly give the rest of Europe cold shivers.

How have the "big three" advanced toward stability? In the first place, their relations with each other have improved beyond any previous hopes of the even few of us that believed in the possibilities of conciliation. It is not only the Locarno Treaties. A good deal of the spirit of Locarno was dissipated by subsequent developments in the League of Nations. But the attitude of France toward Germany has changed agreeably. The French have shown their willingness to let Germany live and rebuild its economic structure. The policy of pin-pricks has been given up. The politicians seem at last to understand that neither country can live without the other. And they are following the industrial leaders who try to dovetail the essential industries of both countries into huge industrial combines. There are even hints, that not so long ago would have sounded incredible, that France may some day countenance Germany's recovery of some of the territory taken from her by the Versailles Treaty.

How do these improved relations between France and Germany affect the English position? Until not so long ago England had played the part of a brake on the embittered French policies toward Germany. Very early in the game British statesmen realized that a downtrodden Germany meant a sick Europe and a probability of future wars. But it was difficult always to be telling this to the French ally. England seemed again to be "perfide Albion," playing off one continental nation against another, forgetting the alliance and the war comradeship. Now that is all changed! France has herself, of her own free will, given up the cat-and-mouse game, and seems willing to make concessions to the late enemy. Naturally, this makes possible a real *entente* of the only three nations in Europe that can enforce peace. And surely this rapprochement will have the silent but powerful support of the United States.

All this was accomplished without, or perhaps we might say, despite, the League of Nations. The League conference after the Locarno treaties did what it could to destroy the spirit of Locarno. In fact, the League gives considerable cause for alarm to its well-wishers, in spite of the latest session, which admitted Germany to a permanent seat. The League recently again has shown its impotence in dealing with the big nations in the matter of the arrangements entered into by England and Italy concerning Abyssinia, arrangements which make those of us who are familiar with the devious ways of imperialism fear that these two great powers have already cooked the Abyssinian goose. The League, apparently, as on other occasions, seems unable to take effective action for the protection of the little nations, and looks much, too much, like a renaissance of that dangerous old balance of Europe, with the small countries and the black and yellow races as victims.

So much for the political relations of the "big three." On the economic side, the improvement has not been so great. Germany, having reached rock-bottom, after the Dawes agreement, appears on the road to recovery. This recovery, unfortunately, is based in large part, though by no means altogether, on the low wages and long hours the German workingman is willing to work for. Germany has to pay reparations, and if she wants to pay them she has to export. Therefore, German industry must develop the highest efficiency, but the German workingman must also work longer hours and take less, so that German goods can underbid all others on the world market. Naturally, English trade feels this competition. But the British worker, unlike the German, has not the psychology of the vanquished, but that of the victor. And so he refuses to accept longer hours and less pay without a struggle. Hence the crisis in British trade and in the relations between British capital and labor. The general strike in England, for a time, looked like a move toward revolution, perhaps eventual world

revolution. But the crisis passed without culminating in its apparently logical conclusion. The reluctant deduction must be drawn that British labor, like German labor, has been losing in its struggle against the "masters" and will have to join in paying the costs of the war.

In France the economic situation has by no means as yet become clarified. Apparent prosperity, induced by a depreciating currency, is a prominent phenomenon there as it was in Germany during the mark drop. Eventually the reckoning must come. No one seems to know whether the present recovery of the franc means stabilization or is just an intermezzo before the final tobogganing begins. In the end, after the American debt has been settled, the stabilization will come —likewise the same shrinking pains that all the countries, England no less than Germany and Russia, which return to a gold basis, seem to experience. But, doubtless, the French masses, even if they have the worst case of victory psychosis, will achieve the inevitable adjustment to realities. At any rate, very hopeful is the fact that the French public has at last given over talking about impossibilities and has insisted that its politicians stop playing politics and get together to carry out the much-needed program for stabilization. These two things recent months have seen accomplished in France, the deflation of the victory delusion, and the coalition of various parties for the good of the country. A consoling feature is that the French people have refused to be carried away by the cry for a dictator who will cut the Gordian knot of their troubles, the strong man who will push aside the politicians.

The plain fact of the matter is that the only countries which have taken kindly to the "dictatorship" idea are the backward ones; I mean backward with the regard to the cultural status of their masses—Italy, Spain, Greece, Poland, Russia. It matters not whether these dictatorships be from the left or the right. The masses whom they control certainly show a far greater percentage of illiteracy and political inexperience than the masses in the so-called democratic states. This may merely be a coincidence. Those of us who believe that the democratic form of government is the best known to date think that it is by no means a coincidence. It was no accident that the Germans managed a avoid a dictatorship, although they had much greater provocation toward one than the Italians. It was German common sense and intelligence which prevented anything of the kind getting a permanent foothold. Both the Fascist and Soviet ideals of dictatorship are lost causes in England, France and Germany.

But in Italy, Mussolini strides from victory to victory. There seem no elements that can withstand him. It is not necessary here to attack his domestic regime, but merely to point out that Italian Fascism constitutes one of the real dangers to European and world peace. Mussolini's appeal is all to the extremest spirit of Italian nationalism. He recalls the ancient days of imperial Rome constantly and inflames the Italian imagination with reminders of Rome's world power. He speaks of the Mediterranean as *Mare Nostrum.* But the Mediterranean is not *Mare Nostrum.* England and France and Spain all have considerable littorals on Mussolini's lake. He speaks of Italy's "just aspiration." That sounds very much like the kaiser's "Germany's place in the sun." All the warm spots in the colonial world seem to be pre-empted already. Without dislodging some other nation, in fact, some ally, Mussolini's Italy cannot satisfy any of its imperial aspirations, "just" or unjust. As long as the "big three" and their friends stick together they can afford to treat Mussolini like a spoiled child. But who can know if that solidarity will persist forever? And meanwhile Mussolini will sooner or later, like Tartarin of Tarascon, be forced to make good on some of his high-sounding phrases. The Italian public will demand it. And he may find himself pushed into some adventure such as brought about the ruin of Napoleon the Third. That is why Italian Fascism constitutes a menace to the world and therefore is not merely a domestic issue which the Italians alone have to deal with.

In Poland Pilsudski's dictatorship proves a threat to peace for exactly the opposite reason. Pilsudski's *coup d'etat* indicates weakness and disorganization of the Polish state, and his excuse for making it was that things were going downhill and that Poland was threatened with chaos. Unless Poland is strong, she must prove to be a terrible danger to the rest of Europe. A huge, sprawling country, without defencible frontiers, spread out between Germany and Russia, she will always tend to be a source of temptation to Teuton and Russian imperialists. Unfortunately, the Poles have, ever since the founding of the republic, failed to understand what might make Poland really strong and enduring. Not a great army could bring this about; both Russia and Germany in this field could beat Poland easily, if not today or tomorrow, then the day after tomorrow. But a patriotic and contented population would make Poland unassailable. This means an efficient and well-run government, but above all, fair treatment and even local autonomy for the minorities, which, in Poland, nearly outnumber the Polish population. Pilsudski has avowed his purpose to make over the administration on more efficient and Western lines; and apparently he intends to try a program of conciliation for the minorities. He might easily enough conciliate one of the largest of these, the four million Jews, by giving them what are really equal rights and treatment. They have no territorial ambitions, in contrast to all the other non-Polish nationalities. And so could be satisfied without danger to Polish unity. The four million Ukrainians in Eastern Galicia and Polish Volhynia are a much more serious problem. They demand, as a minimum, at least local, territorial autonomy. At one time Pilsudski was said to favor a Federation of Poland, a Poland made up of a number of states, consisting of the various nationalities, as has Soviet Russia. You would then have a sort of United States of Poland. This was at the time of the Polish advance to Kiev, when the *Natchalnik* ("chief of state," as he was then called) hoped to give the Ukrainians inducements for joining their lot with Poland's. Whether he still favors such a program is not known. At any rate, without touching the knotty question of Ukrainian autonomy, Pilsudski, if he really wants to conciliate this numerous minority, ought to put an end to the stupid policy pursued since the founding of the republic, of attempting to annihilate the entire Ukrainian nationality within the Polish borders by the application of brute force. As yet Pilsudski has had control too short a time to show any great results. We shall have to wait and see what he can accomplish. The peace of Eastern Europe very much depends on Polish stability. If Pilsudski can accomplish the desired results through democratic means, it will be so much the better. Otherwise his work will in all likelihood be writ on water.

For the Jews, perhaps more important than the political problems of nationality, are Poland's economic dif-

ficulties. Poland, despite a serious attempt to stabilize her currency, has not managed to straighten out her finances or to restore her industries which suffered so greatly from the war and by being cut off from their natural markets in Russia.

Much of Polish anti-Semitism has always been based on the economic competition between Jew and Pole. This was so before the war; it is much truer now that Poland has had to drag through a reconstruction period. Poland, in the writer's opinion, has room for its three and a half million Jews. The new republic possesses coal, iron, oil, forests, and rich agriculture. Given a half-way efficient government and liberation from discrimination and interference based on race and religious hatred, there is no reason why Poland, and consequently Polish Jews, should not eventually enjoy a great degree of material prosperity. This economic rehabilitation, Pilsudski has also pledged himself to undertake.

We come now to the succession states; that is, the new republics founded on the ruins of the Austrian Empire, and to the Balkans. Unfortunately, these two groups must now be discussed together, because the peace treaties, by hitching parts of the old empire onto various Balkan states, pushed the Balkans almost to the gates of Vienna. The economic recovery of Austria and Hungary, through League of Nations intervention, has, as in England and Germany, been accomplished largely on the backs of the working classes, who have had to accept much less wages than before the war and work much harder and longer hours. Nevertheless, Austria and Hungary are economically stabilized. The Austrians, though terribly poor, seem, politically at any rate, to be going a pretty steady road. The Hungarians, despite their great bitterness, also appear to be interested increasingly in keeping their own pot boiling without political upheavals. As far as Austria is concerned, steps have been taken to end some of the absurd barriers raised between the succession states by the peace treaties, barriers which threatened to asphyxiate all the succession states. The principal dilemma, however, has not yet been faced. Shall a Danubian Federation be erected to bring back the economic unity of the old Empire, or shall Austria finally be forced to unite with Germany, and Hungary be forced to continue to harbor plans of revenge and reconquest? All the new states would profit enormously by a Danubian customs and trade union. But perhaps only two of them, Austria and Czecho-Slovakia, are enlightened enough to perceive the advantages of such a union and to lay aside politics and old hatreds and so make a union of this nation possible.

Aside from Greece, it may, however, be said that the situation in Middle Europe and the Balkans is a good deal better than a year ago. In Jugo-Slavia, indeed, it seemed for a time as if the conflict between the Croats and Serbs had ended and an era of good feeling had been ushered in with the entry of the peasant Croat leader, Raditch, into the Jugo-Slav government. Recent reports seem to indicate that Raditch is again in the opposition. Nevertheless, there are at present, indications that the persecution of the Croats by the Serbs has not resumed its old ferocity. And that is a gain. Similarly, in Hungary the era of intense political persecution seems to have passed, although political persecution in its milder forms still goes on.

Anti-Semitism in the most virulent manifestations, appears to have subsided somewhat. In the end, any Hungarian government that wishes to build on a solid foundation, must come to the realization that the Jews have been among Hungary's most able and loyal citizens and that the Jews will be necessary to Hungarian reconstruction.

Greece, alone of the Balkan group, seems to have endemic revolutions. But Greece is least involved in Middle European politics and so constitutes a comparatively small menace. Governmental disintegration in Athens at most would tempt the Jugo-Slavs to try and intervene in Salonica, which they have coveted as an outlet to the Mediterranean. But any sort of consensus of the "big three" and Italy could easily put an end to such an attempt.

Remains Soviet Russia, the sphinx that straddles Europe and Asia. Internally, Russia has continued, with crab-like motions, toward economic recovery. Production in all lines has increased greatly. Foreign trade has gone up by leaps and bounds. Nevertheless, the progress made has been extremely slow when compared with the progress of the capitalist world. And the main problem, how to satisfy the peasant, has not been solved. He produces nine-tenths of Russia's wealth; yet constantly complains that his crops do not bring him much more than one-quarter (in goods) of what he got before the war. All sorts of interpretations have been put upon the recent troubles which forced out Zinoviev, Kamenev and Trotsky. Without any very definite information, but having closely followed Russian developments (both while in Russia and since), I draw the conclusion that Stalin has merely been continuing the course of compromise initiated by Lenin.

Necessity, not inclination, have forced him to give up more and more of the Communist program. He is a good Russian first, and then only, a Communist. As a good Russian he wants to see Russia get on its feet as soon as possible. And to do this he must give the peasants every inducement, through cheap goods, to produce as much as possible. State industries and state control of all economic activities having failed, he will gradually relinquish the state's direction of industry and loosen its grip on business, and permit private individuals a greater activity. Russia is on the way of becoming a great peasant republic, in which the peasants will have control. In so far as Stalin is yielding to the wishes and instincts of the Russian masses, he is on pretty sure ground, and, barring accidents, will probably carry on indefinitely. The actual dictatorship which he and his group wield is perhaps less dangerous than, let us say, in Italy, since the Russian masses have never enjoyed freedom and therefore perhaps miss it less than the Italians, and since, on the main issue, Stalin is meeting the desires of the vast majority.

From the Jewish point of view, the elimination of Zinoviev, Kamenev, etc., that is, the old die-hard internationalists, is perhaps not a calamity. The old charge that Russia was being governed by Jewish radicals never had any truth in it. But elimination of the few prominent Jewish leaders will certainly scotch this myth, both in Russia and abroad. And anti-Semitism in Russia, based on the old belief, will die down and leave Russian Jews feeling a good deal safer when thinking of the none-too-certain future.

For the Jews in the Soviet Republic, the constant drift toward economic "normalcy" actually spells constantly improving conditions. If business, trade and the professions are to be set free once more, then the Jews, being largely urban, will benefit most by the change. Let us hope that the vast empire of the Soviet will soon be lib-

(*Continued on Page* 19)

From the Notebook of a Déraciné

By Joel Blau

Joel Blau

I THOUGHT it only meant buying your ticket from New York to London, taking your typewriter, and, incidentally, your family, aboard with you, arriving in the city where Browning brooded and Tennyson tinkled (Did Tennyson? As for Browning, he lived at a stone's throw from where I am sitting now), setting up the aforesaid typewriter on any desk and the family in any kind of place, and then continuing from where you left off on the other side. I thought, foolishly, that it could be done. Why not? What difference does it make where, under what skies, in what atmosphere, in what locality, I and my typewriter do our work? I am here, pretty much the same fellow I was over there, ready to pound the keys; the keys are here ready to be pounded—why should not our little game go on as if nothing had happened in the meantime?

Nothing has happened. Nothing will happen. Only I cannot write. I may not write another line that anybody will care to read. I am paralyzed. My mind is a blank. The only thing I can still do in this want-wit condition is to preach. But preaching doesn't require any brains. Anybody can preach—even an American rabbi. . . .

Ah, but an American rabbi transplanted to England! . . . The same language, the same people. . . . What difference does it make?

Here I have been trying to puzzle out the difference these seven months. And I am not quite sure I know. And I am less sure I can tell. My typewriter has been staring at me these many months, accusingly I often thought, but I haven't opened it. Something seems to have gone out of my life. A something I am beginning to know only now that I have lost it. . . .

* * *

Transplanted? Foolish word. A man cannot be transplanted overnight. I am not transplanted, I am uprooted. Déraciné. . . . Terrible word. . . .

* * *

You did not feel particularly at home in the country you left. But, after all, it was the only home you had. You did not like the life over there, you often criticised it unsparingly, particularly on its Jewish side; but it was the only life which was in any real sense yours, if only because you could complain about it. . . . If its vulgarity jarred on you, if its noise grated on you, if its crudity wounded your sensibilities, you could cry out against it. If you did not approve of Rabbi So-and-so, whose favorite pulpit topics were the New Testament and female lingerie, you said so; if Communal Leader So-and-so appeared to you too pompous and too tyrannical, you said so. And if they cut you for it, you knew you got only what you might expect. It was all in the game. And though you made a wry face about it, the game gave zest to your living. There were moments when you truly believed that Jewish life in America could be made honest and clean. . . .

And now? You miss it all. . . . Even the silly sermons on the display of white goods in the shop windows. . . . And your stripling of a son, who admits twenty-two summers when girls are around, but who must avow to the school authorities the awful truth that he is barely seventeen, looks over your shoulders and asks you, in the shrewd wisdom of his adolescence: *"Dad, what are you going to do in a country, where you have nothing to complain about?"*

* * *

Nothing to complain about? I wonder. . . .

There was a line of low hills, gently undulating, on the New Jersey side, upon which you gazed every morning from the Manhattan side of the majestic Hudson when you went into your study and looked out of the window of your Riverside Drive apartment. And the rhythm of that waving line has somehow worked itself into your soul, almost unawares. There were miraculous sunsets above the Palisades, every evening. . . . And they were yours, because you knew them and loved them. . . . And they formed, together with the low hills and the river, the backdrop of your life. . . And when spring came, your heart burgeoned together with the budding trees on the sloping bank yonder, and when winter blew in, the fine lace work of the bare branches, so clearly traced against snow and clouds, seemed to be busy weaving the strands of your dream. Where is all this now? And where am I?

A back-drop? More than that: a living presence. A companionship. It was all so much alive. I could swear that the ridge of those hills, extending north and south, heaved happily as I looked at it and moved to the answering movement of my thought, changing its own outline as if to relieve the landscape of rigid monotony. Indeed, the scene was never monotonous. Waterscape and skyscape, expressing every mood of nature: the river, now calm like a lake, now angry like the sea, stealing every hue and shade from the skies above. I not merely lived *in* all this, I lived *with* it. It was part of me. I knew the *Genius Loci*, his face was most familiar to me. . . . And when sea-gulls spread their white wings gracefully above the white-capped Hudson, and when their white beauty descended with a wheeling motion upon the swaying waters, I knew the living beauty of that whimsical spirit which presided over the place. . . . And we became fast friends. . . .

Impossible to tell how much this friendship meant to me. . . . Unlike human friends, who are so obtrusive and insistent and whom the Lord seems to send to you so they can rob you of something . . . your peace, if not your pocketbook . . . this Invisible Friend was so quiet and reserved? And he did not take, he gave. You did not know he was there; at least you were not conscious of his presence. But he was there nevertheless. He wound himself about your subconscious self. . . . And you could evoke him, when you wanted to, or you could leave him se-

verely alone, as you liked; but withal, he never left you. . . . He was inescapable. . . . And he gave you your finest thought and your most flowing phrase. He gave you what was noblest and strongest, tenderest and angriest, in you; and he gave you the power to utter it, putting into your utterance something of the benevolence of an Indian Summer, something of the indignation of the blustering autumn winds that blew past your windows. . . .

There were times when there was a crying in the wind like the crying of an exposed baby, like the crying of a lost soul unable to find repose. . . . At night time, it was weird. . . Am I not that lost soul, now? And when the autumn winds wail once again along the Hudson, will it not be the wail of that Something that has gone out of me? For I have lost the background of my life, out of which had sprung the little that may have been saluable in me, in my work. And I haven't acquired a new background. It cannot be expected of me. . . .

The old life is gone, which supplied me with all the inspiration for my work. And the new life, will I ever be so closely bound up with it as with the old? Who knows? I only know the thing I lost, now that I have lost it. I discovered America, at last, after leaving it. That hated thing: American-Jewish life, I did not know how much love there had been in my hatred of it, until distance removed it beyond the range of my hate. I had no idea it was so much part of me that I would miss it. . . I miss it, as an uprooted tree might miss the mother-soil. . . . And I am a *Déraciné*. . . . Terrible word. . . .

* * *

. . . And I do have a poignant feeling of nostalgia. . . *Heimweh* . . . . for melancholy Joe Giorrino on Fulton street, the artistic tonsorialist, who for fifteen years managed my Samsonian locks with supreme skill. . . Alas, no such barber in the world as Joe the Incomparable, Joe the Super-barber. . . I should be willing to write another "*Also Sprach Zarathustra*," to prove to the world that Joe, and not Nietzsche's absurd Superman, represents the highest development of the race. . . . He trimmed you (in both senses), but at any rate he left you with a feeling of supreme confidence in yourself, and without any fear of the Philistines because of your unconventional haircut. . . . But, alas and alack! the reflection inevitably suggests itself—that while the treatment administered to you by Joe did not have the dire consequences Biblically associated with the workings of the Shears of Delilah, Samson still had this advantage over you that his head did not turn prematurely grey . . . in spite of his worries over Delilah and the Philistines. . . . But then, Samson was not a Rabbi. . . .

* * *

I notice that the American-Jewish press, after my departure, graciously pointed out that I was not appreciated in America. Did they mean this as a compliment?

* * *

These English Jews are charming. I mean not merely Jews who live in England. I mean English Jews—men of the Jewish faith who have thoroughly imbibed the culture of England. I cannot imagine any finer human types than these. Nowhere the possibility of such fine human contacts as among them. It is a privilege to speak before them, a joy to be with them. They ununderstand. . . .

They come and ask you with a rather anxious mien: "Do you think we English are cold?" I answer: "Do you think that a cold person would be anxious to find out whether he is cold?"

* * *

But you can only understand the English Jew in relation to his environment. You can only understand the English Jew if you take him as an Englishman. He is that, first and foremost. All that is exaggerated in the Jew, his amazing expressiveness, his uneasy over-emphasis, is toned down in the English Jew, as all such traits, if they existed in the Englishman of non-Jewish extraction, would be toned down in the latter. This quieter pitch of the whole life might create the impression that the Englishman, Jewish or non-Jewish, is an impassive, cold creature. He is not. Only to a superficial beholder does he appear cold; not to any one with the least knowledge of human nature. . . .

If you are moderately shrewd you will find it all out in the first five minutes. The Englishman does not like to make an outward show of his feelings. He distrusts such show, and to some extent rightly so. He is, indeed, at times a bit over-anxious to suppress his emotions, and he does it as grimly and with the same determination as all other things he undertakes; but at the same time he is worried about it and is afraid to appear cold. Thus he is constantly swaying between expression and suppression; and yet, so well-bred and so thoroughly disciplined is he that he appears always a calm, self-possessed individual in whose company you are bound to be instantly at ease. If you will, it is a game; but it is the unconscious game of a man who above all would play his part in life well and with absolute fairness, being strictly careful about the measure of things, hating the Too-much for fear that it might mean and lead to the Too-little. Now the Jew, if he is an Englishman, possibly overdoes this charming little game by just a trifle. He enters into the business of appearing outwardly cold (the usual Jewish paradox) with just a little greater ardor, just a little more heat, than necessary. But you cannot be deceived by it; you recognize beneath the calm exterior the genuinely warm heart; the absolute fair-mindedness; the cultured appreciation of the values of personality; the spontaneous, natural desire to give every man his due.

It is an interesting psychological study. And the Englishman does not mind it at all when you tell him frankly that you are "on to" his charming game. In fact, he rather rejoices to know that you have penetrated the outer crust and found him a warm-hearted human being. And you love him for it all the more—love his little game of well-bred reticence, love his joy at being found out. And if, in addition, he is a Jew, you take fresh heart of courage. No matter what your past experience may have been, you find at last what you have always been longing for—a civilized Jew. . . .

The English Jew is above all a civilized human being. . . . And you are bound to admire him immensely, from head to foot, every inch of him, even to his smooth-lying white dress-shirt that never bulges with careless dressing, let alone with inflated pride. . . .

* * *

One of the results of the Englishman's characteristic fear of expression is his distrust of what is called, in America, oratory. . . . The perfervid type. . . . He calls it, in his tolerant moments, "*tub-thumping*"; in his scornful moments he speaks of it as "*Yankee Performance*." He asks for quiet, persuasive eloquence rather than noisy, overpowering oratory. Violent gesticulation he instinctively recoils from; unmeasured language, tricked out with verbal jugglery, he rightly suspects. Americans coming here, permanently or otherwise, please beware! Americans have come here from time to time (the American invasion!) but did not beware; and if, in the intoxication of their own "oratory," they thought that they were making an impression, they simply have another "think" coming

to them. . . . Oh, yes, they left an impression, but I should like to spare them, even if they were my worst enemies, the anguish and humiliation of knowing what *kind* of impression it was they left behind. . . .

One is reminded of the old Stoic attitude towards verbal expression. With the old Stoics the question of style was not merely a problem in language, in rhetoric, but a problem in ethics, in morals. An over-elaborated style they regarded as immoral, for it tended to obscure and falsify truth. The English attitude towards oratory, at least in this day and generation, is marked by this Stoic severity and chastity, but one must recognize in it the characteristic national trait of absolute uprightness.

It may sound queer, but the Englishman goes so far in his distrust of "oratory" that he suspects anyone who is fairly fluent in his public address. An exaggeration, no doubt; but one is bound to see in this very exaggeration the defect of a virtue. Good-natured malice (by no means a contradiction) has it that a certain very clever member of His Majesty's government, knowing of this national distrust of a fluency which might degenerate into mere glibness, deliberately cultivates a delicious stammer. . . .

Of course, this rumor is not to be taken too seriously. But it might serve as an illustration. . . .

* * *

Where diffident, halting utterance seems to be regarded as a virtue, it might be difficult to carry on religious work. For religion is, or requires, the untrammeled expansion of the soul towards God. It distinctly asks for expression. And your Englishman considers it poor form to discuss religion, outside the church. It is too intimately a personal matter to be spoken of. . . .

Yet, the difficulty is more apparent than real. . . . What is lost in expansiveness is gained in intensiveness, in sincerity, in genuine sight. . . .

* * *

There is another feature of the English life and character that rather favors religion. I refer to the conservatism of the Englishman. He loves and appreciates the values of tradition. He is not willing to accept the new as necessarily the better. It is his sturdy common sense which in religion as in other matters, saves him from extremes. . . . From this attitude may be expected a healthy development of Modern Judaism—a Judaism which decorously and steadfastly clings to the Middle Way. . . .

Extreme views of Judaism may distinctly be traced to foreign influences—German and possibly American. . . .

* * *

London is a wonderful city. . . Its charm lies in the fact that the spell of tradition lies upon it everywhere. . . . the spell of history. Everywhere you feel the living spirit which is and always has been England. . . . You know that here men have lived and toiled, their eye steadfastly on the bright star of national purpose. They have become inrooted here, they have struck deeply into the subsoil, and they have left their mark on every edifice, on every pavement stone, on every fence. . . . Here nothing is artificial, deliberately planned; everything is organic, the growth of the ages. . . London cannot be found out. At every turn some surprise awaits you. . . some unexpected beauty spot. There isn't an American city that cannot be known in three or four days. London cannot be known in a life-time. . . .

You walk along some obscure by-street, far away from the frequented thoroughfares, and suddenly you come upon a magnificent pile covered with clouds of glory and dust—the noble work of the ages. You look at it, and you understand the greatness of England. You grasp the spirit of the men who have created England and been in turn created by her. . . Men of sterling worth, of solid character, dependable, whose Yea is Yea and whose Nay is Nay; no flightly adventurers, but men who are firmly inrooted. . . . They *belong*. . . .

No mere *Déracinés*. . . .

* * *

A regrettable aftermath of the war is suspicion directed against foreigners, including Americans. A newcomer must calmly take this into account and form a generous view of it. He must bear in mind the tremendous post-war burden England is bearing, and bearing so admirably. Of course, the debt situation does not help matters. . . . It should also be remembered that the best minds in England are not allowing themselves to be swayed by anti-foreign sentiment; but then alongside of the best minds there are always minds not quite of the best order. The best men on this side realize that the welfare of the world depends very largely on co-operation between England and the United States of America, the two most influential English-speaking countries. . . . But if we are inclined to resent the attitude of some Englishmen toward America, we may not forget that there are thoughtless extremists on the other side too, who still enjoy the prospect of twisting the lion's tail. . . .

* * *

This was overheard on top of a bus. . . . Conversation between two women. . . . Much regretful talk about the widespread fashion of bobbing and shingling. . . . What are the girls coming to. . . . Eton bobs—which is English for boyish haircut. . . . And, do you know, my dear, the Jews did it . . . these Jews! Of course, every barber and hairdresser is a Jew, a foreigner. . . . And the Jews introduced the modish haircut for girls, as a matter of crafty conspiracy . . . in order to render Gentile girls less attractive than they used to be. . . . Being less attractive, they will not have a chance to marry so readily . . . and, my dear, the Gentile race will diminish . . . . there will be less Gentile children born even if the bobbed-haired ones do marry. . . . These Jews. . . .

Well, the myth of a world-wide Jewish conspiracy undergoes a queer transmigration. . . . A friend of mine told me that a Gentile friend of his, absolutely free from prejudice, asked him once quite seriously why it is that top-hats worn by Jews are glossier and more attractive than "toppers" worn by Gentiles. . . . He thought it was some racial skill, or esoteric peculiarity, that made Jewish silk hats look better. . . . Attractive silk hats on Jewish heads, unattractive haircuts on Gentile feminine heads . . . all this the mysterious work of the Jew . . . what a strange people we are!

* * *

There is no anti-Semitism in England. . . .

* * *

Oh, the English climate! Don't call it climate. Call it anything you like: visitation, destiny, fate, an overhanging Nemesis. . . . Not a ray of sunshine, not a glimpse of the sun, for weeks on end. . . . And rain, rain, dribbling away, morning, noon and evening, without let. . . . Why anyone should want to live here passes one's understanding. Why William the Conqueror did not instantly turn back after setting foot on these ancient shores, instead of holding up his umbrella and marching on, no one seems to know. . . .

I haven't the statistics, but I imagine that the umbrella industry must be the most lucrative one on this tight and wet little island. No one, even a spiteful optimist, leaves his house at any time without an umbrella. I have never carried an umbrella in my life, prefer-

ring a little shower to complicating the problem of existence by looking after an umbrella. . . . But here I had to take to the umbrella habit. One simply must. . . .

These dribbing skies are positively indecent, obscene. . . . The Englishman does not like to talk about the weather, if he can help it. He avoids the topic as studiously as he avoids talking about religion, or politics. . . . When he gets tired of it, he runs off to the Riviera or the South of France and then returns home resignedly. . . .

How, under these obscene skies, such a healthy and handsome race could be bred I do not understand. Nowhere have I seen such handsome men. . . . And nowhere have I seen such vivid, intensely green grass all the year round, even in winter. And I have seen trees in bud in the middle of February, with gay blossoms waving from every branch. . . . What is there in this damp, moist, leaden climate that favors growth in men and maids, in people and plants?

* * *

The envelope of the letter in which I was notified of my "Call" to the West London Synagogue of British Jews, bore the legend stamped on it: "British Goods Are the Best." . . . I had to smile. . . .

But what about British weather, my good sirs?

* * *

And yet, there are days of marvelous serenity, when living is a joy and a sacrament. They are rare indeed, but they come now and again. Never too hot, never oppressive, nothing is as attractive as an English summer day. The sun on such a day is pure sublimated benevolence; the skies are blue, flecked with the prettiest clouds that intensify the surrounding azure hue, until it becomes almost Italianate. And there is an indescribable peace, a nameless tranquility, in the air which falls like a benediction upon the soul. . . .

These days explain England. The quiet measured dignity, the even tenor of the life—the people—their health, their wealth, their wisdom—everything. . . .

* * *

Such days raise the hopes of the newcomer. . . . He may after all find himself, find an air he can breathe, find a soil he can attach himself to. . . . Far distant hopes, real nevertheless. . . . And these hopes become all the more poignant and wistful because over them there hover memories of the sparkling skies of New York. . . . Hudson. . . . seagulls . . . undulating line of yonder hillocks.

Hopes and memories of a Déraciné. . . .

Europe in the Making

(Continued from Page 15)

erated to exploitation, by whatever system, so that the whole population, Jewish as well as Gentile, may attain that degree of prosperity to which the resources of the country entitle it. And with this greater economic freedom and material prosperity will come, let us hope, a spiritual enfranchisement.

For world peace it is very important that Russia seems thus headed toward stability. Disturbances in Russia would undoubtedly mean trouble elsewhere as well. It is also most important that Russia is so deeply engrossed in its internal economic development. A war would certainly impede this growth tremendously and therefore it is to the interest of the Russian government to preserve peace. The Soviets have now been recognized by all the great powers, with the exception of America, and by many of the small ones. Russia's trade with us, despite the fact that we have never recognized the Soviet government, surpasses the prewar figure. Now that Russia is showing an inclination really to negotiate about its old debts, it appears likely that she will in return be able to get foreign credits of considerable size with which to continue her industrial and agricultural rehabilitation. Remains only one fly in the ointment, the Third Internationale and the Red Trades Union International. Their interference in the domestic politics of other nations, and more especially, the aid given by the Russian unions to the British strikers recently, keeps the old charge that Russia is trying to stir up a world revolution alive. However, the removal of Zinoviev from power will doubtless enable Stalin to further circumscribe the Third Internationale's activities. Russia's isolation seems about to come to an end. She must be drawn into the orbit of European international politics. She is too great a power and too great a factor in European prosperity to be forever treated like an outcast.

To recapitulate: The past year has seen no sensational developments towards the millennium, but, for the three great powers, England, France, Germany, things look distinctly better. Russia, as well, seems more on the road toward "normalcy." These results have been accomplished not in any miraculous manner, but by a change in the psychology of the nations concerned. Most of Europe's present troubles are due to hatred engendered by the war. The resources of that great continent are no smaller than before the war (except, perhaps, in man-power). In fact, Europe's industrial plant has been greatly augmented and improved since 1914. But the political arrangements, prompted by hatred, arising out of the peace, have crippled most, and reduced to actual starvation some of the former belligerents. A return to a saner international viewpoint and an end to hate-hysteria is what Europe needs. England, France and Germany have made a distinct advance on this road. Eventually the whole continent may share in an era of good feeling. Then, perhaps, even Senator Borah and his group might listen to talk of cancellation of debts.

Meanwhile Jews everywhere should congratulate themselves on the improved turn of the European political and economic trend. Specific gains for them have been few; in the past year a possible amelioration of the government's attitude in Poland and a possible change for the better in the economic situation there, which will benefit Polish Jewry; and continued improvement in Russia with the emphasis taken off of Jewish participation in the Soviet regime.

On the other hand, the general European return to "normalcy" makes for less anti-Semitism and more general Jewish prosperity. A return of Western European Jews to their prewar condition of well-being would particularly mean an immense benefit to Eastern Jews. If German, Hungarian and Austrian Jews, not to speak of their French and English brethren, were again prosperous, then all Jewish causes, the reconstruction of Eastern Jewry no less than Palestine, would reap the profit. Now only America can contribute in seven figures to these philanthropies. Certainly American Jews would not be at all unhappy if Western Europe again assumed some of the burden of Jewish misery.

The J. C. R. S. at Denver

ON the 31st of October, 1903, a group of men met in the Denver ghetto for the purpose of "organizing a society to render aid and assistance to indigent consumptives, whose number is increasing daily."

The gathering was composed of a cigarmaker, two tailors, two furriers, a musician, a photographer, a wagonmaker, a silk weaver, an actor, a painter and several others. All of them had come to Denver for their health.

Not much was done at that meeting. After the hat was passed, the treasurer carried home one dollar and ten cents, the nest-egg, which by 1925, had developed into a sum of nearly half a million dollars.

At a subsequent meeting on January 2nd, 1904, the name of the Jewish Consumptives' Relief Society was adopted and permanent officers were elected.

A site of 20 acres was purchased at a cost of $5,000 on the payment of $500; six tents, most of which were donated, were pitched, and a frame building was constructed at an outlay of $317.

On September 4, 1904, the Sanatorium was dedicated, and on September 8th, the first patients were admitted.

By 1908 the sanatorium began to assume the proportions and the skyline of a village.

January, 1909, found 92 patients, two resident physicians and six nurses in the sanatorium.

During that year the number of patients increased to 110.

The growth of the J. C. R. S. during 1919 and 1920 was even more amazing than during its whole previous existence. Buildings seemed to rise over night.

Thirty-two acres of land were purchased and the first wing of the main Medical Building was erected. That building is one of the finest sanatorium infirmaries in the world. Nearly a half million dollars was spent on its construction and equipment.

During 1921 five more acres of land were purchased and a building for employees was erected. In 1922 the main medical building was completed. During 1924 the number of patients passed the 275 mark and is still mounting; more land was purchased and all roads within the gates of the sanatorium were paved at an enormous cost.

In 1925 a building was erected to fulfill the triple functions of a library, post office and general store. The Beth Jacob Synagog, architecturally one of the most perfect Jewish houses of worship in the country, was completed. It was dedicated during the recent High Holidays.

The J. C. R. S. is still growing, and as long as there will be tuberculars it will continue to grow.

A program of expansion has been prepared which will necessitate the expenditure of one million dollars. The campaign opened in January in Denver with a subscription of $58,000. The Jews of the State of Texas added $250,000.

How can one explain the rapid and continuous growth of the J. C. R. S.? The reasons for it are numerous.

In the first place the J. C. R. S. admits persons suffering from tuberculosis in all its forms and in all its stages, in contradistinction to the policy of "incipient cases only" followed by most of the other sanatoria in America.

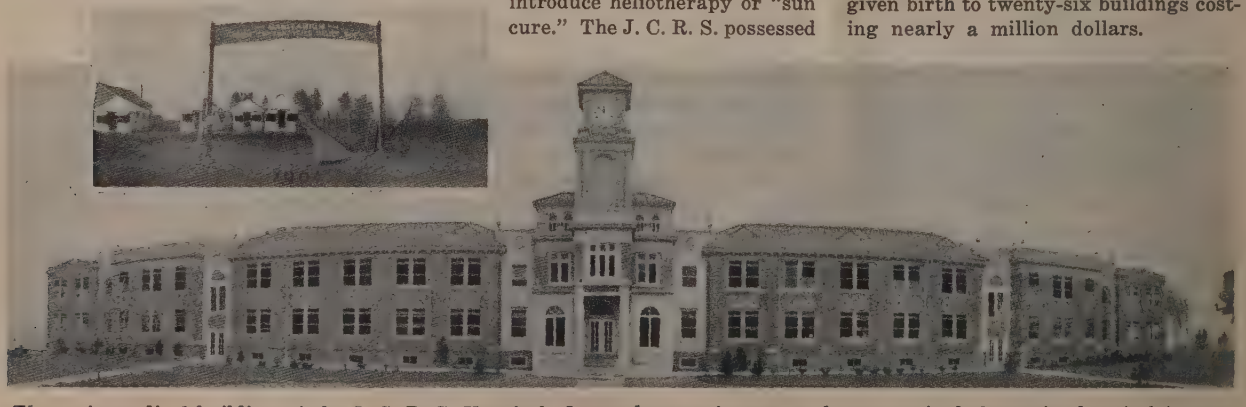
The J. C. R. S., too, is always on the alert to try new methods of treatment, and to introduce the latest ideas in promoting the mental and physical well-being of its patients. The J. C. R. S. was the first institution in Colorado to introduce heliotherapy or "sun cure." The J. C. R. S. possessed the first X-Ray machine in the State of Colorado. The J. C. R. S. was the first sanatorium in the world to employ a resident dentist. The physicians of the J. C. R. S. performed the first operation for artificial pneumothorax in the State of Colorado.

The J. C. R. S. was among the first to perform the operation of thorocoplasty. The J. C. R. S. is one of the very, very few that has an industrial establishment that is self-supporting and in which the patients earn a really substantial wage.

Another feature that has earned the J. C. R. S. many friends and supporters, is that no time limit is placed on the residence of a patient in the sanatorium. The patient stays and is welcome until he is an "apparently arrested" case—that is, until he is able to work. From a month to a decade and more the patient will be cared for. This is a liberty allowed the patients in practically no other sanatorium, and is of the greatest importance as a step in the final eradication of the disease from the face of the earth.

A further feature that gladdens the heart of the Jewish consumptive and earns the approval of Jewry everywhere, is the strictly Kosher cuisine at the J. C. R. S. A mashgiach is a resident member of the J. C. R. S. staff and no Treife is permitted.

In conclusion it is interesting to compare the J. C. R. S. in 1904 with the J. C. R. S. in 1926. In 1904 there were seven patients—now there are 305. The one nurse in 1904 has been joined by twenty-eight others. The patients in 1904 knew no resident physician—now there are seven. The farm of two cows has grown to a farm of sixty cows and 2,000 chickens. The colony of six tents has grown to a village of forty tents, and the original $317 shack has given birth to twenty-six buildings costing nearly a million dollars.



The main medical building of the J. C. R. S. Hospital. Inset shows a few tents that comprised the entire hospital in 1904

A Portrait of an Old Man

By Max Robin

Illustration by H. C. Rude

HE stands before me, tall, gray, head thrust forward and shoulders stooped. He is a stranger, whom I see here for the first time; and I wonder who he is, how he has lived and whence he has come.

He is an old man, so typically, so beautifully old, I take him for a study, a model, a personification of old age.

He emanates a robust philosophical rusticity. He has been rendered so ample by time, one likes to seek warmth within his sheltering proximity.

So quaint are his dress and manners, so mysterious his past, I have taken a singular liking to him. He seems to include all of life, all of man. No more animate, but serving as a symbol. Soiled collar, perforated neck, worn shoes. His glance furtive, his eyes piercing and quick. A hooked nose, hairy ears, and short, stiff, muddy beard, that he must find pleasure to shape and to prune.

Such is the man at whom I am constantly gazing.

He was standing before me. Now he is sitting, shaded, in a corner, where he seems in his proper element. Himself like a shadow, he impresses one as belonging to and being part of the twilight. His original life has gone out. Something other, permanent, has replaced it. The man seems fully at peace with himself. And in my youth I envy him.

Firmly, zealously he clasps his book, with hands that are delicate and fingers that are feminine and terminate in long nails. From behind his taped spectacles his eyes skim eagerly over the dense, black lines. He is pleased, as his smile indicates; and I am glad that he can purchase pleasure at such trifling modest expense. He is absorbed, and it is unlikely that his hunger will soon be satisfied. Sitting thus, he reminds me of Tolstoy.

Again he is up. Again he searches through the shelves. After what is he searching? Why is he curious—still curious?

But he has ceased to appear tall, and he no longer resembles Tolstoy. He is more like my old dentist now, who had been so much afraid of death.

He sits, his coat thrown carelessly beside him. On top of it his hat is perched, a poor freeman's hat, faithful to its owner, and like him old, slouched, mysterious, a hat much used to weather and serving away beyond its time.

At the side of these, his sole possessions, he affects one as being of paternal mold. And I like to call this man father and reverence and love him. For he seems to have known no affection. And he seems in such need of it, as most people are.

Slowly, undecidedly, he is pulling on his coat. Hat clasped tenderly in both hands, he is retiring timidly from the room. His shoulders have perceptibly narrowed and drooped. And how thin his legs are in contrast with his large shoes. He stops, and his eyes, deep-set and subdued, rove aimlessly, tranquilly back.

Who is this man who has gone out? With whom shall I associate him, how find a place, a task for him on earth? Perhaps make of him a pilgrim, a pilgrim wandering for ages? But where would he be going, and whom has he on earth? And must not man have some one—in his own image, of his own blood—to bind and to call and to warm him? But surely he has none. A homeless old man, who is neither a father, nor brother, nor friend to any one. A solitary man, living his simple life uncomplaining, a life fascinating in its bleakness.

A Prospect of Religious Co-operation

By Edward Chauncey Baldwin

WE are hearing a good deal these days that sounds alarming, and unquestionably there is a good deal of justifiable apprehension among thoughtful people, in view of a growing laxity in public morals, about the future. There is, however, one encouraging feature of the situation which, so far as I have noticed, has not been emphasized. This is the mutual approach of Christianity and Judaism. These two great religions—the only two vital faiths of the world today—are, as a result of certain clearly marked changes in both, but more especially in the former, coming to a better understanding of each other and in consequence are approaching a closer union.

Such an accord might have been reached long ago, had the essential kinship between the two faiths, rather than their differences, been stressed. Christians have been especially slow to recognize the Jewish origin of their most precious ideals. The Christian idea of progress—the faith that humanity as a whole is progressing toward a fulfillment of the ancient hope of a coming kingdom of righteousness, was a Jewish ideal for eight hundred years before it became a Christian one. Similarly the humanitarianism of Christianity had its origin in the law and the prophets. If the code called the Book of the Covenant were now in active operation, there would be less complaint and less friction. If weights and measures were always true, if he that smiteth a man were surely put to death, if no bribe were taken, if the poor man's pledge were returned to him at eve, if the alien or the widow or the orphan were not vexed or afflicted, if all damage were promptly made good, if the worker's wage were never kept from him, the evils of a capitalistic system would be much reduced.

Not only in its ideals, but in its details modern Christianity is largely Jewish. The "common prayer" of the church, like that of the synagogue was based on the Psalter. The sacrament of the mass derived its elements from the wine and unleavened bread used at the home service of the Passover, the *seder*. Churches were "oriented" because synagogues had their holy ark against their eastern walls so that the worshippers might face Jerusalem. The vestments of Christian priests are modifications of those of the Hebrew, and the baptismal font is simply the *mikweh* or ritual bath of Jewish practice. Anointing was a Jewish rite long before the Christians borrowed it; and the episcopal blessing goes back to the priestly benediction with its conventional separation of the fingers in pairs. When a couple stands before a Christian altar to be married, the service is full of Jewish precedent. When a Christian child is brought to the baptismal font, it is a Jewish formula that is pronounced over it. When a Christian stands before the casket containing the remains of his loved one, it is Jewish words he uses for comfort, and it is Jewish hopes he cherishes as he looks into the future. The Celestial City itself is a Jewish dream.

Even more influential than the growing recognition of these relationships in establishing a better understanding between Christians and Jews have been certain clearly marked changes in both the Jewish and Christian attitude toward the founder of the Christian faith. Liberal Jews today recognize Jesus as a great Hebrew prophet—one of the noble succession of Israel's interpreters of God. They point out pertinently enough that Jesus based all his teaching upon the Sh'ma (Mark 12:29) and that he died professing in his last moments the God of Israel, one in the heaven and in the earth. The Liberal Jew distinguishes sharply between what he calls the Christ of Christianity and the Christianity of Jesus, in other words, between the Christ who is the product of medieval theology and the Christ whose ethical passion, whose human sympathy, whose spiritual power derived from direct communion with God, he recognizes as an expression of the soul of Israel. He is right, for in Jesus lived the noblest expression of the Jewish spirit as expressed in the prayers of the psalmists. Indeed, all the beautiful things that were on his lips were only the unfoldings of that which lay in the heart of the Jewish hope and aspiration—a Jewish bud that blossomed in him. The Jew cannot help glorying in what Jesus has meant to the world, nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known and the bane of misunderstanding at last removed from his words and his ideal.

This hope, as a result of a clearly marked change in Christian thought, seems well-founded, for the Christian attitude toward Jesus has in the last decade undergone a considerable transformation. The tendency now among Christians is to look for real Christianity in the religion *of* Jesus rather than in the religion *about* Jesus. In other words the present trend in Christianity is to substitute for the Christ of medieval theology the historical Jesus of the Gospels; to follow his teachings, rather than to worship him; to emulate his passionate devotion to an ideal of service; and to share his no less passionate desire to see the ancient hope of Israel fulfilled in the establishment of the Kingdom of God on earth.

An eminent Christian clergyman has recently defined Christianity as follows:

In the home it is kindness;
In business it is honesty;
In society it is courtesy;
In work it is fairness;
Toward the unfortunate it is pity;
Toward the weak it is help;
Toward the wicked it is resistance;
Toward the strong it is trust;
Toward the penitent it is forgiveness;
Toward the fortunate it is congratulation;
Toward God it is reverence and love.

With such a statement of the essentials of Christianity, no Jew familiar with the prophetic definition of religion (Micah 6:8) as righteousness, kindness, and a humble walk with God, would be disposed to disagree.

The tendency, thus briefly indicated, on the part of modern Jews and Christians to stress not the differences but the points of agreement, is a most hopeful sign. It points unmistakably to a future when the two great religions of the world, without having sacrificed their own identity, will work together harmoniously toward the attainment of a common aim—the establishment of the kingdom of God on earth.

The GREENER

By Boris D. Bogen

Illustrations by H. C. Rude.

MY wife's uncle took us to the East Side. Tall brick walls of houses hemmed us in. The dingy discomfort of the steerage, the tremulous march up the gangplank, our terror before the admitting officers. . . these things belonged to another life. We were in America.

The people who hurried past us or stood in groups before doorways were not strange to us. The dark beards, the dusty kaftans, and the animated gesticulation, were bewilderingly familiar. The shops bore Yiddish signs, and Jewish newspapers and books were displayed on stands. Tradesmen, huddling by market carts called out their wares in the sing-song Yiddish of the Pale. Only the heavy shadows of the elevated trains thundering above us spoke of another world.

Was this the America we had sought? Or was it, after all, only a circle that we had travelled, with Zaradia, the Jewish Ghetto in Moscow, at its beginning and its end?

The proprietor of the "immigrants' hotel" operated a saloon on the ground floor, and it was from behind the bar that he came to greet us and lead us to our room. It was five flights up; by a peculiar sense of the fitness of things, he set the price at five dollars a day. His fat, unpleasant body, his bright bulging eyes and the grim complacency with which he left us in the little stuffy room, gave him a striking resemblance to a spider. We hastened to close the door after him, to shut off the smell of stale beer that seeped up the stairways.

From my first exploration tour of the street, I returned with a big and cheerful watermelon. But as I started to mount the stairs with it, picturing to myself Lisa's pleasure at this familiar and luscious object, the Spider pounced upon me. What? Was I mad? Watermelon. . . just after getting off the boat? It would make us deathly sick, if in fact it did not finish us altogether. And with this benevolent warning, he relieved me of my treasure and retired behind the bar, while amused snickers testified to the appreciation of his audience.

The next morning we were awakened by the sound of cannonading. It was the Fourth of July. Proud of our knowledge of the holiday we came down in our best attire. Children hurled explosives at our feet and passed on calmly, while we shrank in horror from the spurt of flame and the clatter of shot.

That evening we watched the celebrating street from our doorway. The sound of shooting increased. Great streaks of flame lit up the strip of sky that loomed between the roofs. Bonfires blazed in the roadway and men and boys rushed by us, dragging boxes, barrels and boards to feed the flames. Somewhere in the distance martial music sounded. A red light flared up from the sidewalk and illuminated the bunting at a window. Lisa, my wife, lifted the baby, so that it could see the flag which now was ours.

A passing boy pulled the tail of my frock coat and his companions nudged each other and laughed. Their derisive call echoed after them. "Greener."

* * *

THE food and the price at the Spider's drove us to look for another room. We finally found one in a "dumb-bell" tenement, whose solid walls of masonry, extending through the block, were separated from adjoining buildings only by the central shafts upon which the windows of the inside rooms opened. But our room was on the top floor; where we had light and air that could never penetrate to the lower floors.

The poverty, the discomfort, the squalor of the Ghetto settled upon us like a dark cloud. We became used to the communism of tenement life, to the sound of family quarrels that floated in from adjoining rooms, to the sight of sickness and old age and tears. The houses were dark and dirty and

hot, the street noisy and relentless. At a street crossing stood a gigantic figure in blue and brass whom we invariably passed in a great hurry and with averted eyes, for our neighbors had told us stories about the brutality of the policeman. And he was an American.

One morning the sound of children singing brought us to a corner where an old man, with a red jacketed monkey on his shoulder, turned the crank of a decrepit organ. The children flocked from all directions, danced and sang. The bright summer sky, the happy, dancing children, the lively strains of the music seemed of another world. Here was America at last. We listened, rapt. "On the Bowery," sang the children. "The American song," we said to one another, and felt that our initiation as Americans had begun.

The process of becoming Americans absorbed us. I hastened to have my beard removed for I had noticed the smooth faces of the Americans, whose independent swagger I had come to recognize. I searched the neighborhood for a place where I might learn English, and was thrilled to discover the Hebrew Institute, which we knew as the Immigrants' Palace. But when I came to an English class there, I learned to my dismay that the language of instruction was Yiddish which I should first have to learn. Then I was attracted by signs announcing immigrants' classes in other places but my very first inquiries made it clear that these were simply a mask for missionary activities. I remember that even at that time I felt proud of the existence of the Hebrew Institute which could compete with these proselyting attempts.

It was during that first week in America that I tried to use my scant knowledge of English. We had already learned to endure the sultry nights by climbing to the roof to sleep. These roofs, divided only by the ridges and chimneys of the buildings, stretched off on all sides like a battlefield, except that so many of the bodies lying there huddled in sleep were children, and women with babies at their breasts. We lay beneath the stars, with all the city beneath us, and the hot, tired bodies of strangers all about us.

So we lay one night, tossing, trying to forget the heat and the whimpering of the children and the coughing nearby, when a shout from below startled me. "Fire!" And we were seven floors up. With a frantic cry I seized the baby and hurried Lisa down the stairs, turning only long enough to shout a hoarse warning to those near me. Whether the Russian phrase meant nothing to them, or whether they slumbered too sweetly, I do not know, but none followed me and I was too much in a hurry to contemplate that fact. We rushed frantically down the steep, dark stairs. Voices came from behind us. I did not stop until we had reached street level where I excitedly asked where the fire was. Only then did I realize that the sounds behind me had been laughter and that the people in the street were repeating to each other the meaning of the joke.

"Fire? Fight was what he heard." There was a fight in the house and someone had shouted through the window . . . for reinforcements, I suppose. For once I thanked the fates that had denied me knowledge of Yiddish, so that I could not understand the witticisms which brought such shouts of laughter to those about me. One old woman took pity on us and scolded the others.

"Go back to bed," she said to us in a curious mixture of Russian and Yiddish, and then she added gently in English: "Greener."

"Zhid," that malignant Russian sneer, had been left behind us. We had become members of another group. It was not hated. It was not despised. But it was laughed at, joked about, pitied. Greener!

* * *

MY new friends gave me detailed and careful directions about reaching the office of Mr. Worth, the American with whom I had become friendly when he visited Moscow. The imposing stone front building, with its scrubbed steps and carpeted vestibule, was a far cry from the tenement. And, sure enough, there was the row of bell buttons, with a name printed beneath each. Suppose I should make a mistake and press the wrong button? But I could not hesitate; someone might notice me and if I should be addressed in English, what would I do? So I pressed the button. It was just as they had said; a strange clicking noise sounded and the door unlocked itself. This, thought I with elation, is American progress, and I went in.

Up two flights of stairs, in a little office whose shelves were lined with books, I came face to face with the man whose visit to Moscow had encouraged me to leave for America. Now he sat before a desk loaded with papers and magazines, busily engaged with a manuscript. But, he put it aside as I entered and greeted me warmly.

"Tell me," Mr. Worth said, "What are your plans for earning a living here?" I told him I wanted to be a teacher. He gazed upon me with evident sympathy and amusement.

"Forget it," he advised me. "An immigrant, and a Jew to boot, has no chance here for anything like that. You will have to begin like everyone else . . . in a tailor shop or as a peddler."

And he went on to tell me of the hardships that he had had to endure upon his arrival in America. He told me of others who had gone through similar and even harder experiences. Still, he continued, he would do what he could for me. In fact it was quite possible that he could place me, for he was about to establish a Russian newspaper.

I left his office, treading on air.

Mr. Worth was as good as his word and within a few weeks we were started on the new enterprise. I was to manage the printing of the sheet, he told me, and I gladly consented to go to work in a printing shop to learn the details of my task. For I was not merely an employee; I was a full-fledged partner in the concern, and it had seemed quite right that, in exchange for Mr. Worth's services as editor and his experience and connections, I should furnish the cash capital, which amounted to exactly the sum we had brought with us, about $500. Mr. Worth's business acumen aroused our admiration. A basement floor was rented for our purposes and, to avoid waste of space, we took up our living quarters in the rear cell, while the two front compartments were devoted to our business.

How the days dragged by until we could begin actual publication! There was no Russian type to be had and, after frantic searching, we found a man who could make the type for us, cutting out the molds and pouring the lead by hand. He was assisted by his nine-year old son; he had gotten as far as "r" when the child died, and then we had to wait days and days until he found an assistant. At last the type was completed, the material for our first issue was lined up, and I started to set the type.

"The Russian Review" was made up mostly of review of news, culled from the newspapers received from Russia, and of reprints and translations lifted from the Yiddish press. We all shared in the preparation of manuscript; Mr. Worth handled the editorials; I spent weary hours scanning old newspapers and magazines for possible material; Lisa prepared excerpts of Russian articles. We had an advertising department, too, and it was my job to solicit ads and to set them up as well.

The advertisements were my Waterloo. I set them up most carefully. But I did not pay particular attention to the addresses of the various firms; I knew their locations by sight, for I had gone myself to solicit the ad and I would know where to call for payment. But when the first issue appeared, with streets and numbers most strangely confused, the storm broke. Advertisers came in furious. They shook angry fists. They assured us that, far from paying for the advertisements, they intended to sue for damaging their businesses. All I could do was to make myself as small and inoffensive looking as possible and wait for the excitement to subside. And, like all things, it passed in time, but it took uncomfortably long.

The Russian Review began to look important. Jacob Gordin consented to act as contributing editor and his tall, proud figure, so completely the Russian intellectual, came and went in our dimly lighted rooms. Other literary lights in the Jewish world began to pay attention to us.

But profits were slow in manifesting themselves and the newspaper demanded constant expenditures. Mr. Worth expressed his regret that he could not advance any money to me; he pointed out that since Lisa knew how to sew, it might not be a bad idea to get work for her from some jobber so that we might eke out an income that way. He himself found a jobber who sent in materials to be made into neckties. So, in the gray dusk of the room, Lisa bent over a board table piled high with ties and I sweated over the presses, and we both counted the days when the paper would begin to get on its feet.

I began to discover that Mr. Worth was not as important a person as we had believed at the time of his visit to Moscow and as his office had suggested. The books that lined the walls had been his stock in trade; he was trying to earn a living by running a book store. He was a teacher in the evening school for immigrants, receiving a small wage for his service. He secured his main income by working as an agent for a life insurance company. He was, in short, a poor man, struggling for an existence for himself and his family and bending every effort to establish himself on a safe basis. The newspaper venture, which he had been trying to launch for some time, was a serious and critical venture for him. As all this became clear to me I felt drawn closer and closer to him, though troubled at the thought that my patron was less formidable than I had thought and hoped.

"In the gray dusk of the room we worked"

And then I learned that arrangements were being made to sell The Russian Review, that Mr. Worth represented himself as sole publisher and owner, and that the paper itself, bearing his name as editor, bore no indication of my share in it. And while I demanded justice of my erstwhile protector, and he, suddenly indifferent and unfriendly, became more and more annoyed at my protestations, the purchasers of the plant prepared to take possession.

That night some friends foregathered in our little back room to discuss our plight. They decided to seize the the bull by the horns and, going into the press room, proceeded to remove as much of the equipment as they thought should constitute my share of the enterprise. Suddenly the front door flew open and, like a miniature tornado, Mr. Worth came upon us. At the time, some one was lifting a type form with the next issue of the paper set up. Mr. Worth's hand came down upon his arm, the form crashed to the floor and completely pied, the type scattered in all directions.

And then reinforcement from both sides proceeded to settle the matter among themselves.

When morning came, Lisa and I tied up our bundles and left our dream behind. I was richer, far richer, in experience. But our friend and protector had become our enemy, and our money was gone. We must continue our struggle empty-handed.

(To be Continued)

B'NAI B'RITH MANUAL

PROFESSOR SAMUEL S. COHON, Editor

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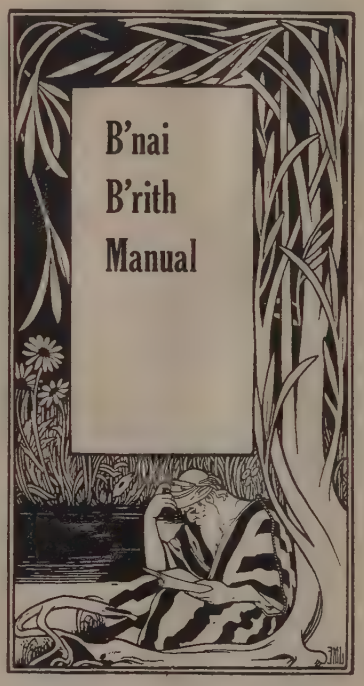
SAMPLE PAGE

THE BIBLE

The Bible has been cherished by Jew and Christian as the ultimate source of authority in religious belief and practice and as infallible guide in moral conduct. More than any other literary product, it has stimulated man's ideals of Justice and has quickened his soul with faith in God. Though not a text-book of science and philosophy, it has dominated the intellectual as well as the ethical and spiritual life of humanity.

DEFINITION—From the way in which the Bible is usually published, the impression is gained that it forms one book. An examination of its contents shows that it rather consists of a whole library of Jewish books, representing the remains of Israel's ancient literature, covering a period of more than a thousand years. The term BIBLE is derived from the Greek, meaning "BOOKS," and was first applied to the sacred literature of the Jewish people by the Greek-speaking Jews of Alexandria.

OLD AND NEW TESTAMENT—When the Christians added their holy writings, which deal with the life and teachings of Jesus (the four Gospels) and with the labors of his apostles (Acts, the Epistles of Paul, Peter, James, etc.) to the sacred books of Israel, they called the older collection the Old Testament (by misapplication of the prophecy of Jeremiah XXXI:30-33), and reserved for their own the name of New Testament. As their additions seek to supersede the religious authority of the original writings, the Jews have refused to recognize them as part of their Bible. Nor have they accepted the name "Old" Testament for their Bible, maintaining that it has not been replaced by any higher source of religious authority. If Jews sometime speak of the "Old" Testament, it is purely because of the influence of the environment, without in any way subscribing to the dogmatic implications of the name.



Provides Authoritative Information on all Subjects of Jewish Interest

A Ben B'rith can obtain a copy FREE from the Secretary of his local Lodge.

Extra copies may be procured by filling out the coupon and mailing it to headquarters, enclosing twenty-five cents for each copy or fifty cents for the Edition De-Luxe. This covers the actual cost only.

B'nai B'rith Wider Scope Committee
70 Electric Building
Cincinnati, Ohio

Please send.....copies of the B'nai B'rith Manual and.....copies of the Edition De-Luxe for which I am enclosing $..... to cover the actual cost only.

Name.....

Address.....

.....

ATTENDANCE CONTEST

The B'nai B'rith Wider Scope Committee
Announces the offer of

Five Hundred Dollars In Prizes

Books and Ceremonial Objects

To Lodges Showing a Record of Largest Attendance at a Meeting During the Month of October

District Grand Lodges are augmenting the list of prizes. District No. 3 has appropriated $200 for this purpose.

Upon the request of a number of lodges the closing date of the contest has been extended to November 15th. There is ample time for all lodges to enter.

Every member can help his lodge win a prize. Attend meetings and bring your friends.

B'nai B'rith Relief in Florida

Executive Secretary of Order Visits Stricken Area

THE newspapers were still lacking in details of the great Florida disaster when a messenger of B'nai B'rith was on the way from Constitution Grand Lodge headquarters in Cincinnati to the stricken area, by direction of the President, Alfred M. Cohen.

He was Dr. Boris D. Bogen, executive secretary, and his purpose was to learn the extent of the suffering of the Jewish population and their immediate needs.

"The streets reminded me of the devastated area in Europe after the war," Dr. Bogen wrote in his report to President Cohen.

He found Jewish relief already organized.

"The president of the Miami lodge, Mr. Axelroad, was out of the city, serving in the military camp," Dr. Bogen continued. "None of our members suffered death or serious injury. The Citizens' Relief Committee was organized immediately after the disaster and Mrs. Isadore Cohen is a member of the Executive Board. They had also organized a Jewish Committee and were making a survey of the needs of the Jewish population.

"At the Citizens' Committee headquarters there was a special desk with a sign 'Jewish Relief.' There I met Dr. Jacob Kaplan, Mrs. Kaplan, Rabbi Alstead and other volunteer workers. All Jewish cases applied there and were referred to the various departments.

"In a meeting of the committee it was agreed that $100,000 is a conservative and legitimate amount to be considered as necessary for the supplementing of the rehabilitation work of the destitute victims. These included 200 Jewish families.

"In most of the cases the people in need do not want charity. They want a loan, and the American Red Cross is unable to serve in these instances.

One of the main streets of Miami after the storm

"It is natural and logical and necessary that American Jewry, in addition to the funds they contribute to the Red Cross for the general work, should also donate a certain amount to supplement the aid for their own people. This should be used for rehabilitation purposes and given out as temporary loans. The Elks and the Masons and the Maccabees all have come with funds to help their own membership.

"It is impossible at the present time to estimate correctly or present a budget as to the amount required. No organization can do it with precision. Time, however, in this instance, is an important consideration, and the collection of funds, whatever the amount might be, should not be postponed.

"The committee in Miami comprises prominent representation of the various groups. I do not doubt that whatever funds will be placed at their disposal will be properly guarded and expenditures wisely made."

The Executive Committee of the Constitution Grand Lodge has authorized the forwarding of $5,000 to the Jewish Rehabilitation Committee in Miami.

Individual lodges also will be asked to lend their financial assistance to this cause. Sums contributed by the Constitution Grand Lodge, District Grand Lodges, local lodges and their members, will be kept in a separate fund. This plan was adopted in order that the balance of the B'nai B'rith contribution remaining after all needs are met, may be reverted to the Emergency Fund of the Order.

Speaking further on his observations in the stricken area of Florida, Dr. Bogen said:

"This disaster most clearly demonstrates the need of a Central National Committee which shall be authorized to take charge in such emergencies as the one now confronting us. Whenever our brethren in this country are stricken with a catastrophe that leaves them destitute, we are faced by the problem of determining immediately how much money is needed and what shall be done with the funds, if any, that are left. A Central National Committee would fulfill this function."

All that is left of a home

In the Public Eye

Joseph A. Rosen

AN exile in Siberia at the age of 27, Dr. Joseph A. Rosen 22 years later is seen in the role of a Joseph feeding the people in his native Russia. That is to say, he is teaching them to feed themselves.

Joseph A. Rosen

He came to America in 1904 with 50 cents in his pockets, after escaping from Siberia. He had already studied chemistry and philosophy and it was not long before he was graduated from the Michigan State Agricultural College with the degree of Master of Agriculture.

And since the war he has been Russia's Master of Agriculture. Not only has he served Russian Jewry as head of reconstruction work for the American Joint Distribution Committee, but he has served all Russia. He taught the peasants of the Volga region how to farm, with the result that there has been no repetition of the famine of 1920-1921.

The man whom the Czarist government attempted to destroy has become one of the saviors of Russia. Dr. Rosen is in America to attend the conference of the Jewish Distribution Committee at Chicago, Oct. 9-10.

Dr. Bernhard Kahn

SOCIAL service worker extraordinary; ambassador to all the lands of Eastern Europe in behalf of stricken Jewry; quartermaster general to the hungry; sanitarian-in-chief to the sick.

Dr. Bernhard Kahn

Such have been the posts of duty of Dr. Bernhard Kahn, European director of the Joint Distribution Committee, who is in America to make a full report on his work at the national conference of the committee in Chicago.

At the conference will be representatives of the Agro-Joint in Europe and American investigators for the Joint Distribution Committee in the stricken areas, who will determine upon a definite program of future relief.

Even before the war came to an end Dr. Kahn was busying himself with the plight of tens of thousands of Jews torn from their homes by the invasions of armies in Eastern Europe.

Under his direction 350,000 refugees were rehabilitated. To him fell the job of rebuilding and equipping hospitals, the eradication of diseases, the establishing of clinics. He has directed the spending of the $61,000,000 which have been used for relief in Eastern Europe during the past 12 years. To him came the problem of the repatriation of thousands of Jews who had become stranded in European ports when they were not permitted to proceed to the United States.

All these tasks he performed with signal success.

Louis E. Kirstein

THE activities of Louis E. Kirstein of Boston are typical of all Jews who have gone into public service. They find time for many things.

Louis E. Kirstein

Thus Mr. Kirstein is seen in the directorate of the Federated Jewish Charities of Boston as well as in the directorate of the Boston Public Library.

He is one of the Visiting Committee of the Graduate School of Business Administration of Harvard University and is associated with the Semitic Museum of Harvard.

The war found him head of the Board of Award of the War Department for the purchase of uniforms, and chairman of the New England Bureau of Jewish War Relief.

He is also the vice-president of the William Filene's Sons Co. and a director of the Boston Better Business Bureau.

Lately he has been made president of the Training School of Jewish Social Service, New York.

Mrs. Irma L. Lindheim

MRS. IRMA L. LINDHEIM'S $10,000 diamond tiara has been dedicated to the rehabilitation of Palestine. She put it into the $1,000,000 fund for the establishment of a chain of hospitals in the Holy Land.

Mrs. Irma L. Lindheim

But it is not the glamor of the tiara that places her in the public eye; it's the fact that she has just been elected national president of Hadassah succeeding the devoted Miss Henrietta Szold.

She has been active in many spheres of social service in New York. She was organizer of New York's first prenatal clinic; she is the only woman admitted to the Jewish Institute of Religion as a regular student, entitling her to qualify for a rabbinical degree. She spent three months last year on horseback, studying conditions in Palestine, living in Arab and Jewish settlements.

Ezekiel A. Grower

THE case of Ezekiel A. Grower differs from the usual. When his parents emigrated from Russia to America in 1905, Grower remained behind to study in his native land; and in 1910 graduated in law and became prominent in Russian Jewry.

Ezekiel A. Grower

The revolution altered his circumstances, but not his devotion to his fellow-Jews. He became associated with Dr. Joseph Rosen as counselor and co-worker in the Agro-Joint.

He is now in America as a delegate to the Joint Distribution Committee Conference in Chicago.

News In Views

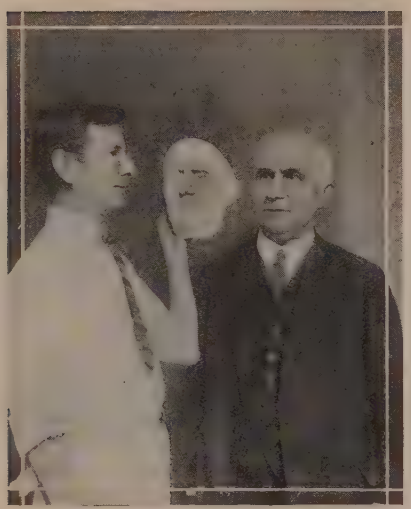
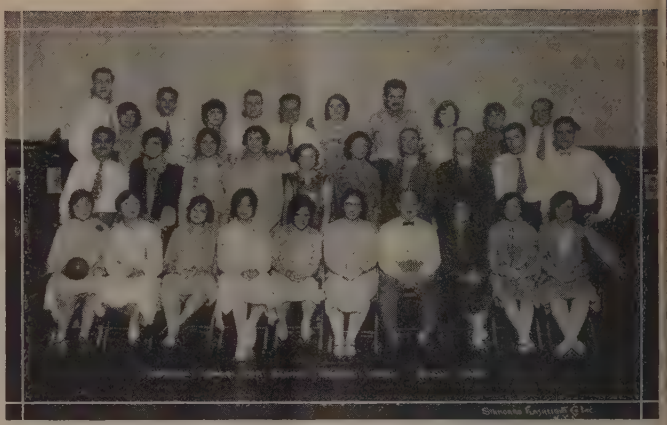


Photo by Underwood and Underwood



In the Top Row, Left—Is seen the life-mask that William H. Egberts, sculptor of the National Museum, Washington, has just completed of Emile Berliner, famous inventor, which is to become incorporated into a bust of the man who discovered the secret of the microphone and many other inventions dealing in telephony. Berliner was the first man to produce the disc record for the graphaphone and has since contributed further to the development of this invention.

Photo by Underwood and Underwood

Above is a scene from stricken Miami whither a representative of B'nai B'rith hurried on the day after the disaster to offer the help of B'nai B'rith to all Jews who suffered.

Top Row, Right—A picture of the students of the Training School for Jewish Social Service, New York, which held its first graduation exercises last month. The institution is a graduate school that prepares experts for advanced work in the social service field. Eleven were graduated.

Middle Row, Left—The newest and largest synagogue in Palestine, situated in Tel Aviv which is known as the Miami of the Holy Land by reason of its rapid growth. This synagogue will accommodate more than 3,000 worshippers. It will be completed next year.

Middle Row, Right—Ben Williams, a Jewish artist of Worcester, Mass., was honored by acceptance of one of his works for exhibition in the Worcester Art Museum. The subject is entitled, "The Girl," and the picture was made with an ordinary pen and consists entirely of pen and ink dots without a line in it. Yet critics say it has the smoothness of charcoal and the technique of oil.

Photo by Underwood and Underwood

To the Left—A Jewish teacher is seen holding class in the historic valley of Jezreel, Palestine

Below—Here is Albert Rappaport, who has been hailed from the synagogue to join the tenor section of the Chicago Civic Opera Company. Mr. Rappaport formerly was cantor of large congregations in San Francisco and New York, was assistant Chaplain at Sing Sing and through the recent High Holidays served at Temple Anshei Scholom, Chicago.

Mr. Rappaport came to this country with the Russian Opera Company several years ago.

To the Left—A picture of the staff of the Agro-Joint in Russia including some of the executives of the Joint Distribution Committee, who attended the historic conference in Chicago, October 9th and 10th.

P. and A. Photos

To the Left—Here is seen a picture of the youngest cantor in the United States — Eli Glasser, of Dorchester, Mass. Though he is still in his teens, Glasser is a graduate of Harvard University, with the degree of Bachelor of Arts, cum laude. He served creditably as cantor for Temple Beth-El, Lynn, Mass., during the recent holidays.

Above—Here is an unusually interesting scene in the Jewish agricultural region in Russia where, with the help of the Joint Distribution Committee, Jews have found a new life. This picture is one of a new group brought to the United States by Ezekiel Grower, who attended the Chicago Conference.

The Printed Page

Palestina, by George Landauer. With 300 pictures, an introduction by Sven Hedin and an explicit text. (Published by Meyer and Jessen Verlag, Munich.)

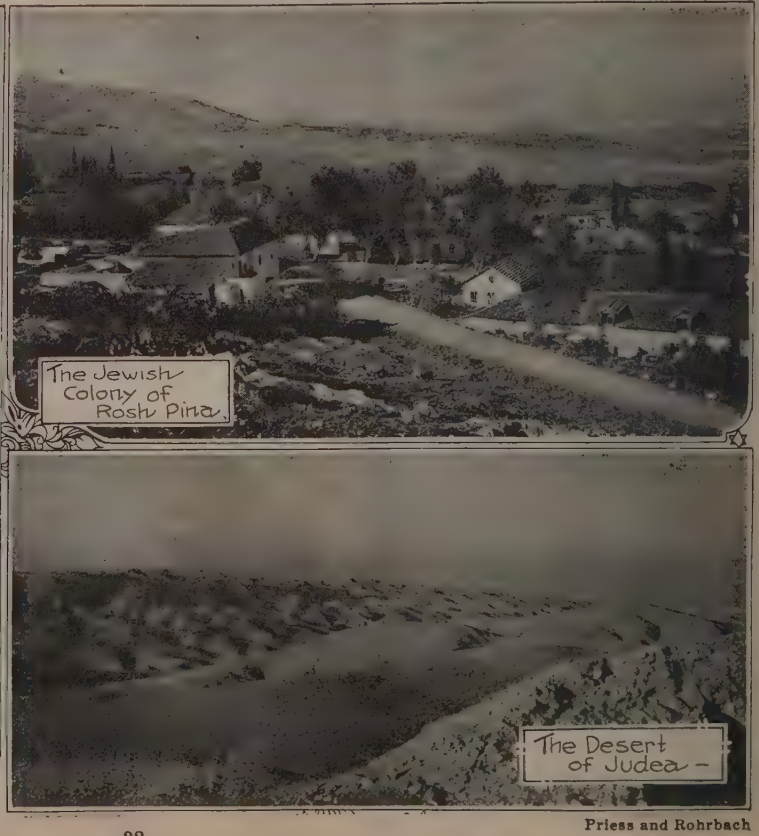
Palestine and Transjordania, by Ludwig Priess and Paul Rohrbach. With 214 pictures, including 21 colored reproductions. (Published by Julius Hoffman Verlag, Stuttgart, Germany.)

Rachel's Grave with a view of Bet Dschala Priess and Rohrbach

THE recent appearance of many photographic views of Palestine centers the attention upon the previous paucity of such records. Practically every other land has been visualized in pictures for persons who do not travel. Palestine alone has remained out of focus.

There are several reasons to account for this fact. Only during the past few years has Palestine become the goal of tourists. And none of the tour companies, which have been responsible for some of the finest collections of scenic views of other countries, have included Palestine in their routes. Again, modern photography was for years unable to cope with the blinding oriental sun and the glimmering colors which constitute the larger part of the beauty of the Palestinian landscape.

A change came about only after Palestine, for centuries a shrine of dead ruins and heavenly memories, became alive with work, magnificently yielding itself to a hope.



Priess and Rohrbach

Priess and Rohrbach

But now a rather intense competition seems to have developed in the attempt to supply the long-felt want. Two notable collections of pictures have made their appearance.

Both of these albums are designed to interest the non-Jewish as well as the Jewish world, and both are concerned with the living and the dead Palestine.

Historic and Christian material prevails in both volumes. The selection probably was prompted by the fact that the richest effects still are to be found in Palestinian antiquity, and that the romantic element unites more æsthetically with the picturesque.

The Landauer album, however, has a noticeable tendency toward the modern, the Jewish Palestine.

The diversity of tendencies in the two volumes is expressed also in their texts. Rohrbach, in short, vigorous style, treats of the geography and topography of the land, and of the peculiar force which they exerted upon several thousand years of history. Rather skeptically, he barely hints at the present and the future. The Landauer book, on the other hand, deals exhaustively with Jewish reconstruction work. With the preface of Sven Hedin, it is a hymn, so to speak, to the living strength and beauty of the Palestine of today.

Landauer derived his pictures from any and every available source; Preiss reproduced only those photographs which he himself took. For this reason, the work of the latter is the more original. His colored prints are truly magnificent. Their mature art gives, for the first time, an adequate conception of the real charm of the Palestinian landscape and of its art monuments.

ISRAEL AUERBACH.

A Bird's-Eye View of an Historic Movement, by Leonard Stein. (Adelphi Co., New York.)

THIS book offers to the reader a concise and clear account of the history and development of the modern Zionist movement; modern, that is, in its new political aspect, but essentially as old as the Jewish Dispersion itself.

It is pointed out by the writer of this volume, that no matter where the Jews happened to live, be it barbarous Russia, uncouth and backward Poland, the cultured Spain or friendly Holland, they always kept burning bright in their hearts the flame of their love for their old homeland, Palestine. "Jewish life in Palestine," says the author, "ebbed and flowed, but the scattered fragments of the Jewish race clung steadfastly to their faith in the final ingathering. The exile might, or might not, in itself be endurable—the life of the Dispersion was in any case but an episode. So long as it lasted, the Jewish spirit was in thrall."

Tracing thus the history of the attachment of the Jewish people, of all lands and of all ages, to Zion, our author comes to the modern manifestation of that age-old ideal, as expressed by the Zionist Movement formulated by the late Dr. Theodore Herzl and as it culminated in the famous Balfour Declaration.

It was but natural, as our author duly points out, that the longing for some safe and assured place of refuge should manifest itself in its pronounced form in those lands where the Jew was the least considerately treated. Hence, it was to be expected that the Zionist movement should come into being and assume its most active and passionate form in such countries as Russia and Poland, though it ultimately spread, if but slowly, also to the countries of Western Europe. This came about as a direct result of the nascence of a new kind of anti-Semitism in those lands, the economic and racial anti-Semitism which was a product of the later Nineteenth Century conditions and theories, and was entirely distinct from the old religious anti-Semitism that had been a ruling—and ruining—passion of all Europe for centuries past.

The author devotes considerable space to the tracing of the warm-hearted and idealistic interest of many non-Jews in the cause of the Jewish renaissance, beginning with Napoleon I, and continuing through George Eliot, Sir Laurence Oliphant, Lord Shaftesbury and other notables. These undoubtedly were men and women of vision, actuated, with the possibly sole exception of the first one on this list, by purely humanitarian motives. And the writer evidently assumes that the repeated marks of interest in Palestine displayed by official France and England also were the manifestations of disinterested idealism.

A careful and temperate survey of the work of reconstruction accomplished in Palestine since the Balfour Declaration, a summary of the things achieved in the economic, cultural and educational fields, tables of immigration, population, industries and so forth, form a fitting, as well as useful, concluding chapter to this valuable book.

HAROLD BERMAN.

B'nai B'rith Wider Scope Committee

ALITTLE more than one month after its organization, the B'nai B'rith Wider Scope Committee is well advanced in its plans to bring B'nai B'rith into closer personal relationship with individual members and to make the Order more vitally a force in current Jewish movements.

In conference at Chicago on August 29th and 30th, leaders of the Independent Order of B'nai B'rith from all parts of the country, declared that the changing complexion of American and world Jewry demands an expansion of the activities of the Order beyond those provided for in the regular budget. They emphasized that it was incumbent especially upon the B'nai B'rith, compactly organized as a Jewish cultural, religious and philanthropic body, and long recognized for its noteworthy deeds on behalf of the Jewish cause, to fulfill the new needs created by changing social conditions and historical developments.

A resolution adopted by the Conference declared that B'nai B'rith Lodge programs hereafter, should be arranged so as to be of interest not only to members, but also to the Jewry at large in every community. Thus the Lodges are to become a cultural influence in the lives of our people in every isolated corner of the country.

With its B'nai B'rith Hillel Foundations, its Anti-Defamation League and its Aleph Zadik Aleph, the B'nai B'rith is equipped, as no other agency, to carry out a cultural program. The B'nai B'rith Hillel Foundation, at the Universities where they now exist, have succeeded, through their educational work, in giving the Jewish students a self-respecting identity among their fellow-collegians. At a period of shifting purposes in the lives of the young men and women, the Foundations give them an understanding that permanently wins them for Judaism.

The new work of the B'nai B'rith hereafter will include also a more positive method of procedure on the part of the Anti-Defamation League, the Chicago Conference planned. Previously devoted mainly to the defense of the Jew against his detractors, the Anti-Defamation League is about to undertake a program of disseminating information concerning the Jew.

Aleph Zadik Aleph, the junior order of B'nai B'rith, has proved to be one of the most powerful factors for the spread of the cultural ideals fostered by the organization. Aleph Zadik Aleph is to the young Jew who does not attend college what the Hillel Foundations are to students. It brings to its members the idealism of B'nai B'rith while they are yet at a formative age, and prepares them to be leaders in the cause of the parent body, when later, they are eligible for membership in B'nai B'rith.

And, in addition to its work with the Hillel Foundations, the Anti-Defamation League and the Aleph Zadik Aleph, the Wider Scope Committee, which came into being at the Chicago Conference, has undertaken to finance the erection of Garden City, in the Holy Land, in order to provide adequate housing facilities for the fast-growing State.

All in all, it is an ambitious program, but this month finds the Wider Scope Committee well in the midst of its efforts to fulfill its obligations. By the end of October each of the seven districts of the B'nai B'rith, covering all of the United States and eastern Canada, will have held conferences to inaugurate the Wider Scope plan. District Wider Scope Committees will be organized at these conferences, and the machinery will immediately be put into operation for the formation of State Wider Scope Committees. The complete organization eventually will include similar committees in every important town and city.

An immediate and definite outcome of the program of cultural advancement is the "B'nai B'rith Manual," published by the Wider Scope Committee, which will be ready for distribution shortly. The Manual is a Jewish encyclopedia of pocket size and will succinctly give the Jewish reader a ready understanding of his history, tradition, culture and religion, so that he might in turn make himself understood to his non-Jewish neighbors.

The Manual is a scholarly work. Professor Samuel S. Cohon, of the Hebrew Union College, is the editor.

The Manual will be distributed free to B'nai B'rith members and eventually will reach the larger circulation for which it is intended.

The Attendance Contest for B'nai B'rith Lodges announced last month by the Wider Scope Committee, already is bringing desired results. Many lodges have drawn up plans for increasing attendance at their meetings. Lodges attaining a record of the largest attendance during October will be awarded valuable prizes of books and ceremonial objects.

Increased attendance is being accomplished through the presentation by the Lodges of interesting, cultural programs. Thus the plans of the Wider Scope Committee are being realized.

In November, the Wider Scope Committee will announce other means by which it expects to stimulate the active participation of members in the new work of the Order.

IN MEMORIAM

THE widow of Jules Furth, of Chicago, Ill., has given to the B'nai B'rith Hillel Foundation the sum of three thousand dollars as a memorial to her lamented husband. Mr. Furth was a splendid Jew—an exemplary citizen. He was proud of his heritage and his life was such that posterity will take pride in referring to him. He left behind a good name. There is no treasure more precious.

Mrs. Furth sought to establish a memorial appropriate to the life of her husband and she selected the B'nai B'rith Hillel Foundation because she believed it represents an ideal that was dear to his heart.

The B'nai B'rith is grateful to Mrs. Furth. Hers is the first gift received for the purposes of the Wider Scope Committee and will doubtless influence others to follow her worthy example.

Insurance

An Appraisal of the Jewish Contribution to Its Social Service Aspects

By Clarence Axman

AS LIFE insurance executives and distributors, Jews are numerously represented in a business that has come to be among the most effective agencies for social betterment.

In recent years, practices of life insurance have turned into avenues that are almost as nearly parallel to social service procedure as to financial enterprise.

Lee K. Frankel

In the beginning, life insurance was a simple, lump-sum coverage on the policy-holder's life. The insured had to die before payment was forthcoming; posterity alone was benefitted by this type of indemnity. Then the companies adopted plans for furthering the welfare of the insured and his dependents during his lifetime. They became truly life insurance agencies, rather than "death insurance" organizations, as they might previously have been designated.

David M. Bressler

A development in the new trend of personal insurance was the income payment plan, whereby the insured, having reached old age, and having provided for this inevitability by the remittance of yearly premiums, might retire from his work and be assured of a livelihood. Another was the disability clause, which in many instances has saved the insured from becoming a public charge upon being permanently injured. These and many other features of insurance came into being to contribute to the general welfare of humanity.

Alexander Fleisher

The most recent outgrowth of insurance has been the welfare divisions of life insurance companies which were started to minimize the risk that the companies assume, but which at the same time have been of tremendous influence in public health activity.

These agencies not only attempt to preserve and improve the health of the policy holder, but also go into the home to better living conditions. The magnitude of this work may be judged from the fact that two life insurance companies between them have about 50,000,000 policy holders.

Louis I. Dublin

One might go into endless details relating how insurance companies have protected and aided the individual. Only a few of the more important activities can be enumerated here.

Farmers have been enabled, through mortgage loans, to operate and devclop their farms.

Cities, public works and factories have been built with the financial backing of insurance companies.

Model homes for workmen have been constructed.

Working conditions in plants throughout the country have been improved.

Literature giving information on the safe-guarding of health has been distributed among millions of persons.

Pension plans for employees of large corporations have been put into operation.

Valuable data relating to the cure and prevention of tuberculosis has been contributed to science through a city-wide survey conducted over a period of several years by one insurance company.

Tuberculosis sanitoria for workmen are maintained by some companies.

JEWS are engaged in life insurance work more as salesmen and general agents, than as executives. Yet a number of Jews occupy outstanding positions among the generals of the industry.

Jos. D. Bookstaver

Dr. Lee K. Frankel, of New York City, is second vice-president of the Metropolitan Life Insurance Company. This concern is a pioneer in social work and Dr. Frankel is in charge of its welfare department.

Dr. Frankel has undertaken health education on a broad scale and in one year his company mailed 40,000,000 pamphlets to American and Canadian homes. This literature imparts a large variety of information, including counsel to mothers on how to prepare for the arrival of a baby, and advice on the care of teeth.

A. L. Saltzstein

Almost every means of contributing to the health and social welfare of the nation has been employed by Dr. Frankel. Thousands of cook books that give instruction in the healthful selection and preparation of foods, have been distributed. Even an immigration bureau is maintained by Dr. Frankel's department.

Ben F. Shapro

The social work of Alexander Fleisher, of the Metropolitan Life Insurance Company of San Francisco includes almost every phase, ranging from child care to tuberculosis prevention and cure. He is the author of several books and magazine articles

(Continued on Page 37)

The Art of Joseph Margulies

By Sidney Wallach

Margulies

In Exile

IT was comparatively recently that I came to know the art of Joseph Margulies. Few know the works of an artist who has not already become famous; and Margulies, at the time I first ran across his etchings, and, for that matter, at this day, can hardly be called famous. What struck me, however, when my eyes first rested upon his etchings, in which the sensitive lines seemed to enter into a spiritual union with the sensitive, often tragic, face, was the depth of art that I saw, the clear premonition of even greater things to come with time. And I remember looking at his work until the etchings were fixed on my memory, and repeating to myself a colloquialism in commendation of his work.

Since that time, a short two years ago, I have had occasion to see the works of Margulies again and again. Each time they left with me a feeling of great expectancy. I looked forward to a growing development.

When I first planned to write about Joseph Margulies, the painter, the pastel artist, the etcher, I meant to draw him simply as an artist. I never thought of bringing Margulies the man into the story. But now I find this impossible. You cannot dissociate the artist from the man, the Jew, the product of New York's East Side. Not to know Margulies the man, not to know the sources from which his art is derived and the soil in which it is rooted, is not to know his work.

He was born in an obscure corner of Galicia. When he was two years old his parents brought him to their land of heart's desire, to America, and here they settled in one of the multitude of streets that make up New York's famed East Side. Margulies lived there until he was fifteen, attending the neighboring public schools and helping with tasks at his father's small business. Then the first big moment of his life came. He was awarded a scholarship to the Ethical Culture High School.

The new environment of the Ethical Culture School and the kind encouragement of his instructors shaped his thoughts and lent strength to his ambitions. He saw to it that the sudden interruption when his parents called for his financial help and he was forced to hunt for a job, be not an extensive interruption. Soon he entered the National Academy of Design where he was encouraged by numerous honors and scholarships. He began sending his work to exhibitions; remember, he was not yet twenty—and lo and behold!—they were accepted.

Upon his graduation he received a fellowship at the Louis Comfort Tiffany Foundation at Long Island. And then he determined upon a bold step. He decided to go to Europe for a year. For a year only.

But Europe has art works a-plenty. And Europe is full of scenes and faces that cry out for the artist. Margulies' year stretched to three years. He visited and worked at the Beaux Arts, at Munich, Dresden, Vienna, Rome, Venice, Florence, Genoa. Then when his funds were exhausted, he returned to America, and to more work of which the results have been shown at every exhibition of importance in America and at several in Italy, France and Germany. Everywhere he was noticed for his rare gifts of understanding as well as for his finished technique; both co-operating to make him a Jewish artist of exceptional ability.

He is not a Jewish artist simply because he draws faces of old greybeards and deft sketches of East Side urchins in characteristic poses. He is a Jewish artist because those drawings and those etchings worked themselves out through the skill of his fingers. You realize how fated it all was by knowing his story, by seeing him at work and hearing his opinions, naively spoken, yet deeply, startlingly real.

He will tell you one anecdote about his fondness for fixing greybreads upon the paper of the engraver. Many years ago, when, as a child, he was sent to glean the wisdom of the Torah from the lips of East Side rabbis, his mother found it her hardest task to keep him content with the rabbi he had. Always young Margulies called for another mentor, and after a brief interval, for still another one. It was not until he was pressed for an explanation, more rigorously than by mere questioning, that he confessed that he tired of the rabbis' eyes and beards soon after he had learned to draw them. Way back in his *cheder* days, he was preparing for his life's work.

Margulies is the artist who would not rest content until he found the face, the lineaments that called out to him for expression, even if that face and those lineaments were foreign to his earlier conception.

Margulies

Old Sail Boat

Take his etching of Joseph Pennel. It was reprinted far and wide upon the occasion of the death of that great illustrator. It was everywhere acclaimed for the fine piece of art that it is. The reason for its excellence is not hard to find. Margulies saw in that grand old artist, a deep old-world, pathetic man, a Hebraic figure who might have stepped out of the Old Testament. This conception of Pennel tugged at the artist's fingertips and called for an etch-

ing that ranks among the best of the year's products in that field of art.

Then there is his etching, "In Exile." It is simply an old man's head and face. You would find difficulty in "placing" its expression. The face is quizzical, wavering in undecision, ready to turn into either sorrow or joy incarnate. What is this "In Exile" but a Chassid, exiled from his Zion and emotional enough to step in a moment from ecstatic heights of joy to ecstastic heights of sorrow? He is the man of faith whose emotions dance easily to the fluting of an unseen, unknown power.

A bit of examination and thought tells the story of this etching. A conversation with the artist convinces you of this interpretation of "In Exile." For Margulies knows Chassidic life at first hand. He knows the voice, the expression, the rapture of the Chassid, —has he not seen them in their old and new world habitats?

The mastery of his craft shows itself in all his works: in his paintings—they are rich with color and yet, far from bizarre; in his crayon drawings—they are searching studies of men and places; and in his other media.

It is unfortunate that most people know of Margulies' work simply in the form of etchings. His paintings are strong, sincere representations. His "Flemish Fisherman" indicates a sound eye for coloring and a capable hand for sweep and movement. His painting of a summer porch scene is rich with the sunlight flooding its way through a lattice. His painting of an old, talith-covered patriarch is as sombre as the skull capped figure itself; sombre, aloof, heavy with the impression of blacks and grays.

His etchings, too, are diverse.

Here there is no rigid adherence to a single type; an inevitable indication of a thin artistic strain. Margulies' art is at once much more versatile and much more robust. Take his canal scene: that, to my own mind, is one of his best pieces. It is an astonishing splash of lines, descriptive of a sailing vessel and its rippling shadow on the waters. The waters move,—*they actually move.* The ship rises in lonely height above the water. This is movement, this is art, even for the uninitiated.

Many forces have come to play upon Margulies' art. He learned to know, to see, to *feel*,—above all to feel. He told me once: "I can easily do a photographic likeness. But I'm worried about what's behind the face. A face always shifts its expression; it is never the same. The soul behind the face, though, can never be lost once it has been caught and fixed."

That is Margulies,—"worried" about the soul behind the face, the seeker after the spirit. Call him a Jewish artist or no,—pigeonholing is meaningless. He is an artist. By all God's graces, that is enough!

Margulies

Bench Warmers on the East Side

Insurance

(Continued from Page 35)

on the social aspect of industry which are considered valuable contributions to the study of social science.

Dr. Louis I. Dublin is statistician of the Metropolitan Life. He has presented valuable data concerning various diseases, mortality, and not the least, concerning automobile fatalities. His figures on motor-car accidents and deaths have been of great value to public officials in dealing with the traffic menace.

Among the more important general agents, the men who employ the individual salesmen, we find such names as David M. Bressler, New York City; Joseph D. Bookstaver, of the Travelers Life Insurance Company, New York City; Henry L. Rosenfeld, of the Prudential Life, former vice-president of the Equitable Life Assurance Society; A. L. Saltzstein, of Milwaukee, and Ben F. Shapro, of the Equitable, Oakland, Calif.

David M. Bressler's name is invariably linked with the large movements for human welfare which come before the American Jew. He is a lavish giver of his time and money to these causes.

He initiated the first drive for the war-stricken Jews of Europe in 1915, and is one of the leaders in New York of the present United Jewish Campaign. Every effort for European Jewry has found Bressler in the fore as worker, advisor and contributor.

He is a member of the Board of Governors of the Hebrew Union College, a member of the Executive Committee of the American Jewish Committee and Chairman of the Advisory Board of Beth Abraham Home for Incurables, New York City.

Joseph D. Bookstaver is treasurer of the Jewish Probation Society and trustee of the Jewish Maternity Hospital of New York. He has been identified prominently with every Jewish philanthropy of national and international scope.

Ben F. Shapro has served as president of the Associated Charities of Alameda County, Calif., and has participated in the benevolent work of the B'nai B'rith.

The future development in life insurance will center largely on methods of reducing dependency and unemployment. One of the large companies is waiting only for legislative sanction before embarking on a new plan of insurance which will provide a tremendous impetus for social improvement.

Yiddish Art Songs of Two Hundred and Fifty Years Ago

By A. A. Roback

WE have already become accustomed to the idea that there are melodious folksongs in Yiddish of sufficient charm to please large audiences. We have also assimilated the fact that long before Mendelssohn or Meyerbeer, there were Jewish composers well thought of in musical circles, one of their number being Solomon Rossi, who composed his Madrigals in the seventeenth century and who has been confused even by so great a man as Lord Beaconsfield with Rossini (Coningsby). But few have dreamt that 250 years ago there lived in Germany a man who wrote songs in Yiddish and himself composed the melodies for them.

Prior to 1707, when the first part of Henle or Elchanan Kirchain's *Simchas Ha-Nefesh* (Delight of the Soul) appeared, the author had probably conceived a number of the songs which were to be incorporated in the second part of his very popular work twenty years later. It is not likely that Kirchain would turn musician at an advanced age; for at the time of the publication of his songs, he was known as an old man, and it is also evident from his own complaint in the preface to that work, that the shortage of funds and public apathy prevented the early publication of this second part of the *Simchas Ha-Nefesh*, most of which might have been printed in 1707, when the fascinating stories and legends, fables and *causeries*, constituting this volume, appeared—and it must have been fascinating in order to pass through fourteen editions in the space of 90 years. It is perhaps the only Yiddish book which enjoyed such a vogue at any time; and yet our interest is centered now about the book of songs which was printed only once, in Fürth, in 1727, and reproduced last year, thanks to the efforts of Dr. Schatzky, who provided the facsimile with a painstaking introduction, and the interest of Mr. Maisel, the publisher.

If we assume, as Dr. Schatzky is inclined to believe, that many of the songs were written before 1706, and there is every reason to suppose that Kirchain was not in a position to bring out his collection as soon as he had it ready for press, then at least some Yiddish art songs are 225 years old, and in all probability Kirchain, who was born about the middle of the seventeenth century, turned his hand to songs a decade or two before 1706.

In the beginning of the eighteenth century, not one of the musical titans had yet been heard of. Bach and Handel were just growing out of their teens. "Papa" Hayden, originator of the sonata form and father of the symphony in the modern sense, was not yet born. The welling musical fountain, Mozart was not even thought of. Beethoven, the thunderer, was still in the empyreal region of formless souls. The mellifluous Schubert was not even a remote possibility—and yet at that time a pious Jew, a leader in the community, intoned his lyre, speaking to the masses in their language and idiom, and, disclosing to us a treasure of sentiment which might have done honor to a trained musician.

The poems themselves or, to speak the language of modern musical comedy, the lyrics, are not of great consequence. They purport to raise the spirits of the reader or singer, but in reality they are but exhortations and spurs to devotion. A didactic tone pervades the whole book. Sometimes an episode in Jewish history is epitomized, as in the Chanukah and Purim songs, but mainly the various precepts and ceremonies connected with each festival are described in rhyme. The chant, for instance, to be sung on Friday night in honor of the Sabbath begins as follows:

Der (den?) heilign Shabbos velin mir
Antfangin mit freidin
Im on ton zein g'bir
Velin mir nit fr maidin
Gut esin, gut trinkin
Vos Got tut b'šerin
Kein Tzaar, kein broiggez tzu veizin
Un' lozin herin,
Un' toire lernin
Den libn Got tzu ehrin.

In a prosaic English, the poem reads: "The sacred Sabbath we shall accord a joyous welcome, and from paying rightful homage to him we shall not refrain.* Let us eat well, let's drink well, what God doth provide us. No grievance, no resentment to be shown or to be heard from; but the Law to be studied thus honoring the Lord."

Not all verses even in the same song conform to the same metre. A little lower down the page, there is a lighter, more playful rhythm.

Machin zol mn shini chales
Den libn Shabbos tzu erin (ehrin)
Ven mn gleich hut den dalis
Got kon fil b'šerin

"Nice white loaves should be prepared
To honor the dear Sabbath
And though poverty be your lot
God may yet provide you."

Kirchain is not consistent either in spelling or grammatical construction. It seems as if the rhyme were the all-important device to him for the purpose of bringing his moral home to the readers. Here and there a happy metaphor crops up, and occasionally the poet, if such he can be styled, displays a talent for narration. His varied rhythm is a redeeming feature throughout the somewhat homiletic collection of chants. It is characteristic of the pious Jew, that even in the drinking songs to be sung on festive occasions, like weddings and circumcisions, Kirchain does not forget to preach his favorite theme—to worship God and resist temptation.

We must not linger, however, on the poetical qualities of the work. This phase, as well as the linguistic side of the book, has at least been approached by others, while the musical value of Kirchain's songs has never been—at least so Dr. Schatzky tells us in his introduction—commented upon in print, although Dr. Ackermann, Rabbi in Brandenburg, was engaged in making an analysis of the notation, which he has not thus far published.

To do justice to the subject, considerable research would be required,

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***The punctuation in the original is, I believe, faulty, for if read as punctuated, the symmetry and the swing of the chant are destroyed.**

and it goes without saying that this is not the place to descant on such a complicated problem. My own observations are to be regarded as impressions opening up the field for a competent investigator.*

Whether Kirchain was the actual composer of the songs or whether he had some one of his friends write the music is immaterial for our purpose. His preface contains the rather cryptic lines:

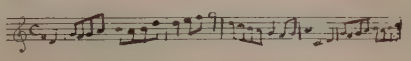
"Ach g'stelt die muziki tzu machin b'kand
Durch arefaring [experience] bei einim muzikand [musician]
Den rechten niggun"

Freely translated, this might mean: "In consultation with a musician I also set down the music in order to acquaint the reader with the proper melodies."

And we are at a loss to interpret the actual situation; but the fact that the songs are genuine productions of the time, after all is not affected by the construction placed on Kirchain's remark. One might have expected perhaps to find in Kirchain's melodies a sameness typical of hymns and chants in general, but from the very beginning we are pleasantly surprised. Nearly all the songs have been differently conceived and suggest an alteration of mood. Some of the airs are spirited; others are permeated by a romantic strain overcast with a religious fervor. Perhaps one or two of the tunes are dull, in the sense that they lack expression.

What distinguishes Kirchain's music is, however, not its colorfulness so much as its directness. The composer nearly always gives evidence of clarity. He knew what he wanted to say, and he said it. Even in the Purim burlesque, which sounds as if a number of tipplers were trying to engage in a march, and certainly does not belong to the better airs in the book, there is a certain progression of musical idea. In happy contrast with many writers of religious music, he does not grope about waiting to get an inspiration. His song is not a unit composed of so many fractions. It is a unity marked by certain complex features.

One of these features is the unusual rhythm. Even the poems exhibit a tendency to break up the line or rhyme at unexpected points, often separating the adjective from the noun; but the rhythmical changes in the music are more striking, as for instance in this line which is the opening of a Shavuoth chant:



In general, there is a romantic vein discernible in Kirchain's melodies, the most beautiful of which is probably his Chanukah song. When Kirchain flourished, we must remember, the romantic movement was non-existent. It was not until Schubert, Schumann, Mendelssohn and Chopin gave to the world their immortal works that Romanticism in music assumed a recognizable form. Indeed in Kirchain's day, even the romantic literature was an unknown quantity, although of course there were always individual romanticists even in antiquity.

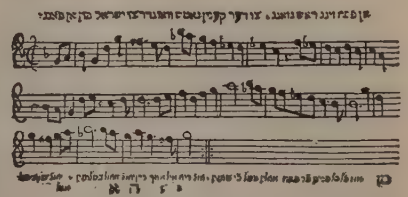
The Chanukah song does not resemble any of the typical seventeenth century music. It contains elements which are to be found later in Mendelssohn as regards lyric sentiment (in the third and fourth measures in the first line and the fourth and fifth in the second line). The latter, in fact, seem to resound a *de profundis* call. And yet interwoven with these measures is the rhythmic sway and the musing of Schubert. Those who are acquainted with his soul-stirring *Auf dem Wasser zu Singen* will no doubt detect a certain similarity between the swing of the reflective boat song symbolizing our voyage on the sea of life and the last measures of the Chanukah chant.

The blend of elements in the melody is remarkable: the progression in the second measure breathes the zephyr of Spanish romanticism, and yet in the third measure of the second line we are sobered down to a dignified synagogual poise. But the lyric plea will not be downed and is resumed with deeper fervor after the impressive or imposing priestly admonition. In spite of the interwoven materials, the song does not lose its unity. Its quaintness rather enhances its effect.

It would be a mistake to think that Kirchain employed an invariable idiom. Anyone of the musical readers who compared the Chanukah chant with the Friday eve song reproduced below will not fail to perceive the contrast. There is a confident joyous air about this song, as of a lover on his way to meet his sweetheart (the Sabbath).

The opening of Haydn's Surprise Symphony (written about half a century later) comes to mind on listening to the first few measures, although of course Kirchain's irregularity in form makes the comparison difficult.

There is yet one song to which I must call attention, although there are several others worthy of comment—and that is the Passover hymn, which bears the earmarks of classical music. And yet here, too, although in form we are reminded of a Bach fugue (Fugues in D and G minor), Kirchain soars to a romantic pitch in the musical phrase commencing with the last of the third measure and ending with the first two notes in the fifth measure. One might have taken it for a variation of a phrase in the famous "Orpheus in Hades" air by Gluck, who not rarely brings out a similar lyric strain.



Certainly it is a far cry from Bach to Gluck, not so much in time interval, but in musical expression; and one would not expect to find such contrasted qualities side by side in a

*It is a pity that Doctor Schatzky, the editor, has not seen fit to consult a musician about the notations; for on page five it is quite evident that the lower line has been somehow reversed. Also in the Chanukah Song, which is reproduced herein, there seems to be a misplaced flat which slightly mars the beauty of this lyric effusion.

short composition, but Kirchain's songs reveal a catholic taste. He is not content with a matter of fact uniformity. He always exhibits an undercurrent which is perceptibly opposed to the main current.

The Passover song is the only one of Kirchain's melodies which suggests instrumental elaboration, and reflects the age in which the composer lived. It sounds as if either the plectra of the harpsichord gave off the tones or else they were emerging from the pipes of the organs.

There is a good deal of bold, almost reckless modulation in Kirchain's music, from which it might be inferred that the composer was not schooled in the technique of his art. He keeps jumping about from the major to the minor and from the minor to the major, apparently innocent of the imminent *faux pas*. His measures lack regularity and his rhythmical variations are adumbrations of our modernistic age. Withal, his musical sense saves him from committing blunders, and more than once it is the modulation which lends additional charm to the theme.

Of one thing we may be quite certain: Kirchain has not in any measurable degree introduced any traditional synagogual motives. His purpose seems to have been to combat the repetitious chanting of the cantor and his exploitation of vocal effects. The question is now: where did the composer of these songs—whether it was Kirchain or some professional musician of Kirchain's acquaintance—get his background? The melodies are not reminiscent of church chants or hymns. Perhaps the folk-song of the time was one source of the composer's inspiration. It is interesting to note that a good deal of the major mode is employed, and there are unmistakable signs of Teutonic influence. And yet one would hardly be justified in citing these songs as samples of German music. They have an individuality of their own, the study of which might well repay the pains. We ought not to forget that the Golden Age of Italian music had not yet declined in the seventeenth century; and German artistic productions were themselves colored by Italian picturesqueness.

Aside from that, however, there is a fruitful field of endeavor for some artist to harmonize the larger part of the collection. The Passover song with its fugual setting might even serve as the basis for some contrapuntal treatment in the hands of a sympathetic composer.

Sabbath Eve at the B'nai B'rith Hillel Foundation, University of Illinois

Three Hundred and Twenty-Five Students Who Formerly Forgot They Were Jews, Attend Religious Worship

By Alfred M. Cohen

I VISITED the B'nai B'rith Hillel Foundation at Champaign, Illinois, at the beginning of its new year. Five hundred and sixty young men and women of the Jewish faith were then enrolled as students in the University of Illinois.

The Foundation occupies the second floor of a two story building in the heart of the business section. The building was constructed after plans drawn to meet the needs of the Foundation and is admirably adapted thereto.

I arrived late Friday afternoon. Gathered in the assembly hall were several groups of students of both sexes, variously engaged. The assembly hall is so large that no set disturbed the others. At a piano, the Temple choir, composed entirely of students was rehearsing. Another group had come together for Sabbath eve services shortly to begin. These services were orthodox in their mode. Dr. Moses Jung of the Foundation led them. He wore a *talith*. Between forty and fifty men entered devoutly into the spirit of the services. All of them were students save two or three who were members of the faculty of the university. I was told that when these services were introduced three years ago, it was with difficulty that a bare *minyan* was gotten together. Persistence has been rewarded. Now voluntarily half a hundred come regularly. The spirit with which they come is as fine as the feeling of devotion which I witnessed. I wondered as I sat there, how many would have attended a similar service at home? How many were there through sheer force of good example?

Champaign has a Temple—a little gem of a building. Its seating capacity is about three hundred. Services are held there on Sunday mornings. Rabbi Benjamin M. Frankel, general director of the B'nai B'rith Hillel Foundation, is the spiritual leader. Every seat was occupied and many stood at the service I attended. Two hundred and seventy-five were students at the University. Rabbi Benjamin Goldstein was installed as a member of the Hillel staff.

I was in the midst of a congregation composed almost entirely of youths and maidens. The sight was thrilling. The effect was inspiring. Again I thought how many of these young folks would be in attendance at religious services at home. The devotion was uplifting. The volunteer choir was superb. As later I saw these bright-eyed, happy-faced boys and girls saunter forth from that House of God, it seemed as though there were a thousand of them.

In the two services in which I had part, three hundred and twenty-five out of five hundred and sixty students had participated. Again I wondered: What Jewish community in the entire country can say in truth that more than half its eligibles attend divine services?

And I remembered that Hillelites are all young folks.

And I recalled that in former times, many young Jews and Jewesses at this same university in enrolling forgot they were Jews and Jewesses.

And then more than ever I realized that the B'nai B'rith Hillel Foundation is worth while every effort the Jews of America can put forth in its behalf.

The Jewish Sanatorium at Los Angeles

IT it but natural that the destitute Jewish consumptive should dream despairingly of California, the land of sunshine to which the wealthy of the land journey in their search for rest and health. The Sanatorium of the Jewish Consumptive Relief Association is the answer to that dream. On the plains just below the Sierra Madre mountains and about 1,000 feet above sea level, in the heart of the orange grove country, the Sanatorium, established thirteen years ago by a little group of Los Angeles Jews, has become a national institution of American Jewry.

One hundred and twenty patients are cared for at the Sanatorium, and the waiting list contains the names of as many more. Most of these Jewish consumptives, drawn from the ranks of city workers, came from the East and Middle West; because of some special conditions, generally cardiac, they could not avail themselves of the Sanatoria located at high altitudes.

The Sanatorium occupies twenty acres of land, with wide-porched cottages ranged about the great open garden square, at one end of which are the separate hospital buildings for the more advanced cases among both men and women, and at the other end the Greek columned Recreation Hall. There are 32 buildings in all, including the cottages, the hospitals, the pathological laboratory and dental office, the cottages for the staff, and the dining hall for the embulant cases.

The Jewish Consumptive Relief Association does not hope to care for all the Jewish consumptive poor in America. It does, however, want to do a hundred per cent job with those that it does reach. It wants to do everything possible to arrest the course of the disease in those who must await their turn to be admitted to the Sanatorium, to move them to more healthful surroundings, to see that proper precautions are taken to protect their families from contagion, to make certain that no other members of their families are not already affected. It wants to make certain that the family of the consumptive is provided for while the patient is in the Sanatorium, so that worry and care about them should not interfere with the cure. It wants to give to each patient the best possible treatment and care that can be secured for each individual case. And when the patient leaves the Sanatorium, it wants to make sure that everything that can be done should be done to prevent the necessity of returning, that decent housing is provided, that proper occupation is provided and that he is helped and encouraged until he is safely on his own resources once more. And, lastly, it wants every one who leaves the Sanatorium to go out as a missionary of health prepared to spread the word that the war on tuberculosis must be fought in the homes of the people first.

It is obvious that little could be done along these lines without the co-operation of organized relief agencies in the local communities from which the patients come and to which they return. In order to test out this program, the Jewish Consumptive Relief Association has established close contact with the Federations of Jewish Philanthropic Agencies in Los Angeles, San Francisco, and other Pacific Coast cities. The Federations, through their constituent societies, arrange for the pre-Sanatorium work. In Los Angeles a special nurse is being engaged to work in the homes of the consumptives, before, during and after their stay in the Sanatorium, and efforts at economic rehabilitation are co-ordinated through the local agencies.

The value of this close co-operation between the Sanatorium and the local agency in a city from which its patients are drawn, has demonstrated itself; the organization is now attempting to duplicate this situation in communities throughout the country so that, for the first time, the work of a national institution might be developed and co-ordinated in the local unit. In order to achieve this end, the Jewish Consumptive Relief Association has established a National Advisory Board, to be composed of the leaders in organized philanthropy in American Jewish communities. This National Advisory Board, under the Chairmanship of George Mosbacher, President of the Federation in Los Angeles, serves, as its name suggests, to guide and supervise the Sanatorium development and activities, in connection with the pre-Sanatorium care, admission, discharge and follow-up work, as well as with reference to collection and disbursement of funds. In this way every organized community in the United States may share in the administration and direction of this national Jewish service.

Panorama view of the Sanatorium of the Jewish Consumptive Relief Association, Los Angeles

News of the Lodges

FRED LAZARUS, JR., of Columbus, Ohio, recently was elected president of the Cleveland Jewish Orphan Home, succeeding Adolph Freund of Detroit. Benjamin J. Samuels, of Chicago, was elected to succeed Mr. Lazarus as vice-president. Max E. Meisel, Cleveland, was re-elected treasurer of the sinking fund; Stella S. Lazarus, secretary; Michael Sharlitt, superinendent and Jack Girick, assistant superintendent.

* * *

LEON SCHWARTZ, Past President of District No. 7, and at present the Sheriff of Mobile County, Alabama, has received a set of resolutions from the local Ku Klux Klan, praising him for his fearless effort in enforcing a fair election at the polls during the primary elections in August.

Sheriffs prior to Brother Schwartz, it is claimed, united with the political powers in permitting irregularities at the polls.

* * *

MOSES JANTON, a Ben B'rith of Spokane, Washington, has written and published a pamphlet entitled, "The History of the Jews of Spokane." The booklet contains some interesting material on the lives and work of Jewish pioneers in the West.

Salt Lake City Center

A JEWISH Community Center was dedicated in Salt Lake City, Utah, September 4. The plan for acquiring the Center was inaugurated by B. F. Peixotto Lodge No. 421, of that city. Requiring new lodge quarters, a committee joined with other organizations and raised the necessary funds for the Center in 60 days. The building will be occupied by the B'nai B'rith, the Salt Lake Women's Auxiliary of the Order, the Jewish Relief Society, Temple B'nai Israel Sisterhood, the Montefiore Sisterhood, the religious school of Temple B'nai Israel and various junior organizations and clubs.

* * *

THE third annual debate, oratorical and basket ball tournament of the Aleph Zadik Aleph, Junior Order of the B'nai B'rith, will be held in Chicago, February, 1927. A committee of the Central B'nai B'rith Council, of Chicago, headed by F. Bernstein, will be in charge.

* * *

DURING the coming year, Pisgah Lodge, of Detroit, will establish a library at its new community house, Henry M. Abramovitz, chairman of the Intellectual Advancement Committee of the Lodge announces.

Books are being contributed by members and the Jewish community at large. Eventually the lodge hopes to establish facilities for the study of Jewish art, science, literature and religion.

* * *

THE sixth annual convention of the Indiana Association of I. O. B. B. lodges was held in Lafayette, Ind., Sunday, October 10, 1926.

* * *

NEWS of the further spread of Aleph Zadik Aleph, the junior order of B'nai B'rith, comes in the report that Albany Park Lodge, I. O. B. B., is organizing a chapter at Albany Park, Ill.

Newly Elected Officers of District No. 6

Julius M. Kahn
President

Robert Lappen
1st Vice-President

G. D. Bernstein
2nd Vice-President

Hiram D. Frankel
Secretary

Jacob Alter
Treasurer

JULIUS M. KAHN, of Chicago, has well earned his way to the office in B'nai B'rith, that he now holds. Since 1903 he has given as much time to the Order as to his personal affairs.

Robert Lappen is head of the United Jewish Philanthropies of Des Moines, Ia., has served as Director of American Citizenship for the American Bar Association in Iowa and is former Assistant Attorney-General of that State.

Gottfried D. Bernstein established six neighborhood lodges in Chicago during the past year and also established the A. Z. A. in the Chicago district.

Hiram D. Frankel is a Chicago attorney. He formerly was President of District No. 6. He has installed more than 25 lodges and is one of the best known Jewish communal workers in the west.

Jacob Alter, of Chicago, has been an ardent worker in the Order and also in the communal field for many years.

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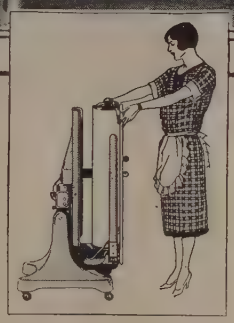

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ven a child can iron beautifully with he Thor. You merely guide the pieces hrough. There are no pedals or levers o press. Just a finger touch starts or stops he roll. Everything else is automatic.

That professional touch

he even pressure of the Thor gives a eautiful, lustrous sheen, the envy of expert and laundresses—that *professional* touch acuired by the finest, most expensive laundries.

Frills, ruffles, flounces

he new Thor is *not* just for flat pieces. That eautiful party frock—your daughter's pride; shirts, dresses, collars and all those pieces which are difficult to iron by hand are done perfectly. The full open end makes it possible to iron *everything* on the Thor.

Economy

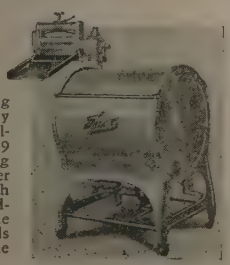
More economical than a hand iron! Even small "hand" laundries are now using Thors because they save so much time, do better ironing and *cost so little.* Connect the Thor to any electric convenience outlet. Use it in your kitchen, sewing room, or an enclosed porch or *anywhere.*

Practically FREE

If you are now paying a laundress or laundry to do your ironing, what you would save each month with a Thor might be *even more* than the easy monthly terms. Think of it! After a short time the Thor will have paid for itself and the savings each month are *yours.* You'll never miss the small payments but you *will* be thankful for many years to come for the time, strength and money the Thor saves you.

Do not expect Thor results from any other small ironer. The new Thor Folding Ironer possesses features and conveniences to be found in no other. See and try it at your dealer's, or mail the coupon for complete literature.

A million women know Thor quality



he Thor Folding oner is companion iece to the famous hor Cylinder Washer. ore women are using hor Washers than any her make, over a milon. Many Thors are 19 ars old and still giving od service. No other ectric washer has such record. The Thor Foldg Ironer is made to the me quality standards d is covered by the me guarantee.

Thor Folding Ironer

AN EXCLUSIVE FEATURE

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- ☐ Mail complete literature on the new Thor Folding Ironer.
- ☐ Mail literature on the Thor Cylinder Washer.

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Sure Cure

PATIENT: Doctor, I've caught something but I just can't think when it could have happened. I feel something is effected, but I don't know what. It hurts me terribly, but I can't exactly say where.

DOCTOR: I will prescribe something for you, but I don't know what. You will apply it three times a day, but I don't know where. And it will relieve you but I don't know when.

A Grave Question

ISRAEL was walking with Esther one Sabbath afternoon. As they passed through the ancient ghetto gate, he came to a sudden decision. He would ask Esther to marry him. But he was perplexed. How would he broach the delicate question?

Then Esther and Israel entered the old cemetery. Approaching his family's burial plot, a lucky idea struck him.

"Esther," he said tenderly, "When you die would you like to be buried here?"

Elegy

HEINRICH HEINE left a very peculiar will. He bequeathed all his property to his wife with the condition that she remarry after his death.

"Why do you want your widow to marry again?" asked his lawyer at the time the will was written.

"Because," Heine answered, "it is a comfort to think that after my death there will be at least one man who will be sorry I died."

Gidyap!

YOSSEL called on his neighbor.

"My son will be married tomorrow," he announced. "Would you kindly lend us your horses and carriage?"

"No," answered the neighbor, "because at weddings horses are usually driven fast. But if you should have a funeral in your family, I'll be very glad to let you have my horses and carriage."

IT seems that no less than every one of the 75,000 readers of this magazine has heard a good story lately, for the joke department all of a sudden is being swamped with mail. Among the contributors is even a former prominent member of the "Court of Appeals." Besides possessing excellent judgment, this gentleman has an exquisite sense of humor. We are sorry that we are forbidden to disclose his identity, and the worst part of it is he won't even accept a book which is the gift for the best contributions each month.

However, B'nai B'rith who are acquainted with the gentleman will immediately know who he is by his unique brand of humor which is manifested in several of his jokes published on this page.

Winners of gift books this month are Meyer J. Feingold, South Bend, Ind.; Moses N. Janton, Spokane, Washington; Israel Smith, Tyler, Texas, and Mrs. Betty Baumgardner, Seattle, Washington.

Send contributions to THE B'NAI B'RITH MAGAZINE, 40 *Electric Bldg., Cincinnati.*

Natural Enough

THE success of the Hakoah soccer team is not surprising," said the "fan." "The Jews have always been noted for using their heads."

The End of a Perfect Day

TWO Jews in a Russian village had a difficult time making a living. One day the local priest came to them and explained that if they would submit to baptism, their lot would be easier. The priest told them he would meet them at the church at three o'clock that afternoon to baptize them.

The two men appeared at the appointed hour, but the priest was not there. They waited an hour, two hours, until it was dark.

Then one turned to the other and said: "What should we wait for? Let's go and *daven Mincha*."

Proof Conclusive

A TRAVELING SALESMAN was required to leave town on the eve of Yahrzeit, so he engaged an aged townsman to say Kaddish for his father. He paid the man one dollar, but then changed his mind, fearing that the Kaddish would not be recited. He demanded the return of the dollar but the old man refused.

Soon the two were engaged in a heated argument and a crowd assembled.

"Give me back my dollar," the salesman demanded. "How do I know that you will recite Kaddish?"

Whereupon the old man looked around at the crowd, counted off a Minyan, and recited Kaddish.

A Real Bargain

AN ambitious young florist had succeeded in booming his trade by putting this sign in his window:

"We give a packet of flower seeds with every plant."

Another florist across the street, in order to meet the competition placed in his window the following announcement:

"We give the earth with every plant."

Page Milt Gross!

A MEEK little man, carrying the new Testament, knocked at a door in the East Side tenement.

"Lady," he said in a beatific voice to her who answered, "I have here the gospel."

The lady immediately turned and shouted: "Shloime! Come here Shloime! Here is a man with the gas bill."

Frigidaire is the *name* *of the* Electric Refrigerator made *only* by GENERAL MOTORS

No *other* electric refrigerator *is* a Frigidaire. None other is guaranteed by General Motors. There are *more* Frigidaires in use than *all other* electric refrigerators *combined!*

Sales Offices Everywhere

This modern "ice man" calls once— *—with Frigidaire—and the ice stays always*

His THRILL *is no Greater than* YOURS

The exhilaration of the great outdoors—the breath of the open air—the utter freedom of the vast solitudes—the sudden strike—the spinning reel—the glorious battle—and the victory! To *him* there is no thrill to match this.

And to *you* there is no greater thrill than knowing that your table is *perfectly appointed*—when he returns from the trout streams—and on every occasion when faultless hospitality is your deepest desire.

Then, of course, the glowing sparkle of beautiful glassware dominates your table. *For glassware is the fashion!*

Graceful candlesticks that reflect the dancing lights. Goblets and glasses in exquisite designs and patterns. Compotes, vases and many other pieces that make your dinners ever memorable. When these are made by Heisey, you know that you have the unsurpassable in flawless glassware service.

Only such glassware bears the Heisey ⟨H⟩, the sign of artists who *love* their craft. Look for this trade mark. And ask your dealer to show you the rich new *Moon Gleam* and *Flamingo* colors.

A. H. HEISEY & CO.
Newark, Ohio

Trout au four Davenport

By EDWARD MATHIEU, *Chef de Cuisine Davenport Hotel, Spokane*

Have trout fresh and well cleaned. Put in buttered gratin dish, add salt, pepper, fresh butter, lemon slice, fresh mushrooms and chopped shallots.

Cover with chicken or beef broth, boil on top of range and finish cooking in the oven for twenty-five minutes.

Take liquid out of pan and make sauce as follows: Flour, yolks of egg, chopped chives (or parsley) mixed well with a fork. Add slowly to fish broth to boiling point until the right creamy thickness. Stir well but don't allow to boil. Pour over the trout and serve immediately, finishing the sauce with a good size piece of fresh butter.

HEISEY'S GLASSWARE ⟨H⟩ *for your Table*

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Renowned decorators inspired by the sheer beauty of Wurlitzer Period Grand Pianos give these instruments pronounced preference as keynotes in the development of artistic motifs for appropriate interior decoration. Fifteen authentic period designs of classic elegance and the incomparable Wurlitzer tonal quality are the factors which make this choice inevitable

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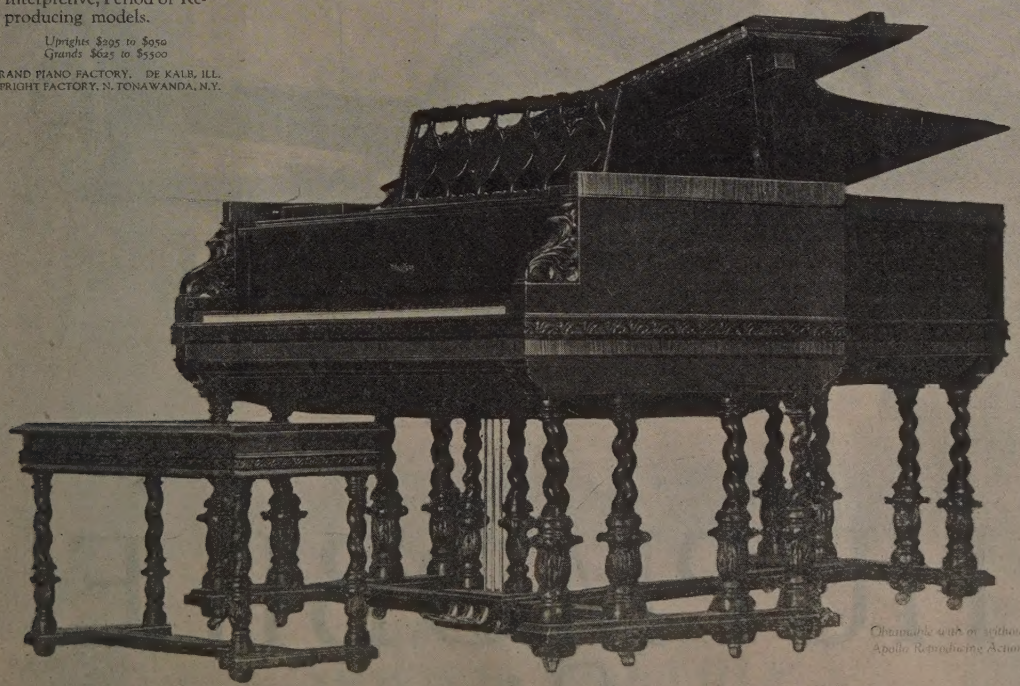

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Sedan, five-passenger, four-door, $1385. Coupe, two-passenger, with rumble seat, $1385. Touring, five-passenger, $1325 Equipment includes 30 x 5.25 balloon tires, four-wheel brakes. All prices f.o.b. Detroit, plus revenue tax.

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